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STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 9, No. 7] May, 1926. [As. 5, Post free.

27 JUL 1926

Our symbol represents the ideal influence of woman, which it is the object of our Association to make an actuality in every detail of daily life in every part of India. The work has begun in the Madras Presidency (the place of the woman's feet), but its life-force springs from religion (her heart is in the region of Benares), and its intellect must be as clear and cool as the Himalayan regions into which rises her head.

...nd self-reliant must stand each member, with hands outstretched to sisters and brothers, both in the East and West, to give them from her active right hand Beauty and Prosperity, represented by the lotus, the flower that bears within itself male and female qualities equally, and from the lamp in her left hand, to extend the steady flame of inspiration which will light the fire of the united life of man and woman, the fire of devotion to our Sacred Religion and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organization, Service, Beauty, Prosperity, Inspiration and Co-operation, all offered freely to Mother India by each of her daughters.

Dedication

To the women of India to-day, and to the memory of the Indian Women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

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The Editor will be glad to receive articles suitable for publication in English, Tamil, Telug... Indian language. All Communications to be addressed to the Editor, "Women's Indian Ass... Adyar, Madras.

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Women's Indian Association

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ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 65 Branches, 23 Centres and over 3,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims and ideals and work of the Association are on a religious basis.

OBJECTS

To present to Women their responsibility as daughters of India.

To help them to realise that the future of India lies largely in their hands; for as wives and mothers they have the task of training and guiding and forming the character of the future rulers of India.

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative

... Women into groups for the purpose ... pment, education, and for the ... of others.

HEADQUARTERS

Women's Indian Association, Adyar, Madras.

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Alandur (Madras)
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Cuddalore
Enangudi
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Namakal
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Pollachi
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Sivaganga
Saidapet (Madras)
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MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked, but not obliged, to pay a subscription of twelve annas a year to the Headquarters of the Association.

Local Branches are self-governing and make their own arrangements.

Women's Indian Association

BRANCH REPORTS

The Women's Home of Service, Madras

The Women's Home of Service, started in August, 1923, has met with such favour and success that it has had to move into larger premises so that it might have scope for further extending its useful service to womanhood in South India. A fine two-storied house in a more central part of Mylapore District has been secured. Its name is "Udayavanam", Venkatachala Mudali Street, Mylapore, quite near the Sanskrit College and the Ramakrishna Boys' Home. It is just a little off the main tram and bus roads and within ten minutes' walk from Queen Mary's College. As there are three good rooms available beyond the present needs of the Home, these will be set apart for teachers, nurses or College students who require hostel accommodation. These will be let also for the vacation months. Readers are requested to recommend this hostel accommodation to their friends as by living in the Home they will also get a training in social service work. There is a Badminton Court and a shady garden in the compound. On the morning of the opening over seventy childern came entirely from the new district, attended the Baby Welcome which gives great promise of its usefulness the future. A farewell feast was given to the little ones who had been coming so regularly to "Ananda Ashrama" and 170 were fed. The village people are indignant that the Home has shifted its premises and threatened that they would write to the Government in protest. This is a delightful evidence of appreciation. The Home embroidery teacher has passed first in the Presidency in the Government embroidery examination for which she recently entered.

Calicut

The Women's Indian Association celebrated the National Health and Baby Week in its Baby Welcome Centre, Chalapuram, the 8th February Mrs. Pate, the wife of the District Collector, opened the celebration. Besides many ladies and gentlemen there were a large number of women with their children present. Major Lorimer, I. M. S., the District Medical Officer, gave a very spirited talk to the educated ladies telling them how great was their responsibility towards the health and the general welfare of the community in removing a number of social ills and how they must serve their less fortunately placed sisters. Mrs. Pate distributed plantains and sweetmeats to the little children assembled. On Tuesday evening there were over 150 poor women and children to witness the show. On Thursday a very large number of poor women and children were given soap and oil and were also fed liberally at the Baby Welcome Centre. On Friday Rao Saheb Dr. A. Gopalan, gave a simple and instructive talk in Malayalam on general hygiene and first aid. Some girls of the Chalapuram Girls' School gave a demonstration on the same subject from charts. On Saturday morning the poor children were fed again through the kindness of Mrs. K. P. Ammu Ammal in honour of her daughter's birth-day. The Baby Show was an interesting item and six prizes in all were awarded. It must be specially mentioned that the first prize for babies less than one year old was won by a Thiyya baby 2,1/2 months old who has been in special care of the Baby Welcome from before her birth. Her mother used to get the nurse's advice during her pregnancy, called in the nurse to undertake the confinement and has been bringing the baby regularly to the Baby Welcome. After the Baby Show all the children were presented with sweets and cloths.

Mainpuri

The Mainpuri branch of the Women's Indian Association together with the Purdah Club is rendering valuable service to the cause of the welfare of children. They organised the Baby Show for the third time here during the exhibition week. The ladies took a keen interest in the management and prepared exhibits, etc., for demonstration.

The opening ceremony was perfomed with a few scenes of tableaux, and songs composed by the ladies themselves. The whole plan of the show was divided into several sections, such as, porters on pre-natal care, preparation for confinement, general health, clean and dirty confinement rooms, proper food, bathing and clothing of the baby.

A moving exhibit showed the consequences of clean surroundings as compared with dirty surroundings.

The ladies and the scouts were appointed at each section for the purpose of explanation and demonstration.

Pamphlets and leaflets covering the various phases of baby-welfare were distributed in Hindi and Urdu free to those who were interested. Babies under three years of age were weighed and examined and about five hundred prizes were distributed to them.

The whole affair was a great success and the credit is due to the untiring efforts of the ladies.

Surat

A public meeting of the women of Surat was held lately under the auspices of the Surat Branch of the Women's Indian Association, to express their sorrow for the death of Mrs. Bajigaori Munshi, one of the enthusiastic founders and energetic conductors of the Surat Vanita Vishram. Herself a widow from a very early age, she sympathised with the sufferings of others in her state, and assisted by another philanthropic and enthusiastic widowed sister of Surat, Mrs. Shivgaori Gajjar, she established the Surat Vanita Vishram about twenty years ago, which has been since then doing the admirable work of educating on higher lines the younger and grown-up women of the city, side by side with providing boarding and lodging for the widows who have no one to look after them. Later on the institution has thrived considerably and has its branches opened up at Bombay, Bhavnagar and Rajkot.

Vizagapatam

During the last month a new Branch has been started here with several members. On the occasion of the visit of Dr. Besant to the town the members got up a meeting to welcome and garland her. An address was read by Srimati Sushila Bai and Dr. Besant then delivered a lecture to the members.

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27 JUL 1926

Stri Dharma

Official Organ of the Women's Indian Association.

Vol. 9, No. 7] May, 1926 [As. 5, Post free

NOTES AND COMMENTS.

Suppression of Brothels

A fine meeting was held under the auspices of the Madras Vigilance Association, in Madras, to support a Bill for the Suppression of Brothels and immoral traffic in women and to establish a Rescue Home for girls. The Rt. Hon. V. S. Srinivasa Sastri was in the Chair and he emphasised the need for a powerful expression of public opinion, demanding reform in the moral life in the city. He urged the audience to give their sympathetic support.

Dr. A. Lakshmanaswami Mudaliar moved the following resolution:

"Whereas traffic in women and girls is rapidly increasing in the Presidency and in the city of Madras and whereas brothels are becoming a menace to public health and purity, this meeting urges Government to introduce legislation for the supression of brothels and traffic in women and girls."

He emphasised strongly the evils of any regulation of immoral traffic in segregated areas and pointed out that far from doing any good it causes greater evil in every way both as regards to health and to morality. He also said that every civilised country had given up regulation and that India must see to it that she does not tolerate, in any part of the country, legislation of this kind. Mr. K. V. Sesha Iyengar explained the Bill that will be brought up before the Legislative Council at an early date.

Mrs. Dorothy Jinarajadasa moved the following resolution:

"Whereas in order to make effective any scheme of rescuing women and girls from a life of prostitution, and to carry out the provisions of any legislation for the suppression of brothels and traffic in women and girls, it is necessary that there should be a Rescue Home for maintaining on certain terms and conditions women and girls reclaimed from a life of prostitution, and whereas no such home exists at present for Hindu and Muhammadan girls in the Madras Presidency, this meeting calls upon the Government to institute and maintain a suitable Rescue Home.

She urged the importance of starting a Rescue Home at once to care for the little girls that are rescued from the brothels. And Archdeacon Loasby, the President of the Association, summed up the work to be done. Other speakers also supported the resolutions enthusiastically, and each was passed unanimously.

This evil of commercialised traffic in women is of fairly recent origin in Madras City. Prostitution, of course, has always existed, but not in the same commercial and brutal way that it does to-day. And it is to put a check on this development that Vigilance Associations have come into existence, in Madras, Bombay and Calcutta. One of the very great evils that exists is that in so many of the brothels in India, there are living little children, and girls at the age of perhaps nine or ten years old become prostitutes. We have come into personal contract with some such tragic cases, where little girl children have been enticed away from their homes and put into brothels. It seems about the worst crime that humanity can commit, to permit that these little innocent girls should be used for this purpose. No man or woman who knows of this appalling evil can tolerate it for one minute; and so we must strongly support the Vigilance Associations in Madras, Bombay, and in Calcutta, in the work that they are doing for the purification of life in India,

---

Women Councillors at the next election.

Another victory has been won by the women in India by the passing of amendments to the electorial rules, which gives the power to all Provincial Councls and the Legislative Assembly and Council of State to pass a resolution that: "Women in general, or any class of women not otherwise disqualified, be allowed to be elected or nominated as members of these various Councils". So that it now only remains for us to see to it that the various Legislative Councils pass their resolution as soon as possible, giving this right to the women in their several Provinces. We feel that it is a matter of urgent necessity that women should be in

the Legislative Councils in India. The need for a woman's balance and common sense is very much required in the Legislative bodies of this country. We are sure that the men Councillors too will be glad to welcome their sisters. The important thing in India to-day is, that there should be unity among the people, and the greatest unity can be gained by all communities working together for the good of India. Women see the need of so many reforms and they will press forward and try to get these reforms carried out in actual facts of daily life. We would most strongly urge upon the women of India the importance of taking every possible advantage of this new opportunity of service that has opened out before them. An enormous amount of good can be done by women in the Councils, if only they will rise to a realization of their responsibility. The right has now been given to Indian women. So may they go forward and prove that they are anxious to serve their country in this most useful field of service.

Women's Indian Association.

The annual meeting of the Women's Indian Association was held last month at Adyar. A fair number of Secretaries were present, and also many ladies from Madras. The Vice-President, Mrs. Dorothy Jinarajadasa, was in the Chair. Mrs. Margaret E. Cousins, the Hon. Secretary, read the report of the Association for the last year. It was remarkable as to the large range of work that was done: political, social-reform, educational, child-welfare, and religious. The Child-welfare work has been developing, the mofussal having started Baby Welcome Centres which are doing most useful work in the towns and villages. Four resolutions were moved at the meeting, which are as follows:

(1) Whereas Education is the right of every girl and boy, this meeting asserts its urgent desire to see a scheme of FreeCompulsary Primary Education started all over India, and further seeks to secure the inclusion of the teaching of religion in all schools according to the religious belief of each child.

(2) This meeting asserts its definite stand against child marriage for boys and girls and further urges that no girl should be subjected to the consummation of marriage before the age of sixteen.

(3) That this Association thanks Major-General Symons for the Nurses' and Midwives' Registration Bill which he drafted and which has been passed by the Madras Legislative Council, this being the first legislation on this subject in India and necessary for the better conditions of motherhood in India.

(4) This meeting expresses its sincere sympathy with Srimathi Meenakshiamma, Mrs. Mahadeva Shastri, and conveys to her the affection of the members here gathered and thanks her for useful service rendered in the past.

Excellent speeches were delivered by Mrs. Chandrasekhara Iyer and Srimati Savitriamma. The latter spoke of the work that she is doing in the Prisons, to help women. After the meeting all adjourned to the Banyan tree, where there was a social gathering.

The International Woman's Suffrage Alliance.

PARIS CONGRESS MAY 30 TO JUNE 6, 1926.

The Congress will be indeed representative. Delegates and visitors are coming from every quarter of the globe. Over forty countries will be represented. Every class, every creed, every race. Women Doctors, Lawyers, Members of Parliament, Senators, Solicitors, Councillors, Preachers, women of every profession, are coming to Paris for the Congress.

Peace Meeting.—The meeting for World Peace promises to be so popular that the Trocadero has been taken for the purpose. Besides the speeches there will be a choir, and artists from the celebrated Odeon will present an allegorical play. It will be a strenuous week, but one of lasting memories.

We are glad to be able to report that there will be six Indian ladies attending this great Congress in Paris, at the end of this month. They are:—Mrs. Subarayadu, Mrs. Swaminadhan, Mrs. Lakshmi Pathi, Dr. Muthulaxmi, Mrs. Sen. and Mrs. Ananda Rao. Also, as a representative of India, Miss Barry, Professor in the Madras Training College. This Congress is a great world demonstration, and we are glad that India will be so well-represented.

TE DEUM OF A LARK

BY PAMELA TRAVERS

The sun and the wind
I praise, Lord God,
and the moon ways
my feet have trod.

The nest at night
and the mating time
and little feathery
breasts on mine:

Live things of the earth,
the morning quest,
and the summer's burden
of sweet unrest,

And the long flight
to the brave South—
wind under wing,
spray on the mouth.

But more than these,
my praise, O King,
humblest praise
for the songs I sing,

For the power to ease
my heart of pain
In singing, and so
find joy again.

And I ask no death,
Lord God, but this.
Grant me. Thy bird,
a small bird's bliss—

Let me pierce the blue
one day as I sing
and touch Thy golden
feet with my wing.

A SCHEME FOR GIRL'S EDUCATION

BY A. L. HUIDEKOPER
(*Ex-Principal of Bethune Girls' College*)

In my previous article I pointed out how the present is a time of great opportunity for you to serve your country by collaborating together to formulate an ideal of education for the women and girls of India.

There were four main questions which I left with you as a guide in your deliberations, they were :

(i) What is the ideal of Indian womanhood which you wish girls' education to have before it ?
(ii) Do you want all Indian women educated ?
(iii) If so, how many and what types of education do you advocate ?
(iv) Who do you propose is to teach them ?

To-day I propose to give the broad outlines of a girl's education, which I prepared for a special case some time ago, and which may be of help to you in considering some of the questions proposed above.

Aim of a Girl's Education.

It must be borne in mind that the education of a girl has a twofold object,—first of all to develop all her faculties of body, mind, emotions and spirit so that she may enjoy them fully and harmoniously when grown up : and secondly to develop them along such lines that she may use them to the benefit of all those with whom she comes in contact both in girlhood and in later life.

This being the case we find that such education must include :

(1) *Physical Development*—According to circumstances this may include physical exercises, games, riding, swimming, rowing, etc.

(2) *Emotional Development* which may include subjects such as eurythmics, music, drawing, painting, needlework and *some occupation of mercy.*

(3) *Mental Development* which will include all the ordinary subjects such as history, geography, arithmetic, etc., etc. All these should, however, be treated from the *human* point of view ; and as broadly and widely as possible, without being superficial or shallow. At least *one* subject must be so thoroughly studied that habits of accuracy and thoroughness are so inculcated as to pass into the character. Whether such mental instruction leads to an outside examination is a matter to be decided according to circumstances in each individual case ; the hall-mark given by such examination is of only secondary value and in many cases is unnecessary.

(4) *Spiritual Development* which should include theoretical instruction in her own religion, in philosophy, some knowledge of other religions and their special contributions to human thought as a whole. The practical side of this section should include some active service to her fellow humans ; some expression of love to animals and some outlet for a love of plants and flowers.

(5) *Civic Development*—The four elements mentioned hitherto may be considered as elements of self-development ; a further element is necessary to weld them into a whole, and to form the character into an attitude of cheerful service of one's fellowmen.

Here should be included some carefully graduated practice and teaching in civics ; the relations between master and servant; ruler and subject; nation and nation ; the League of Nations ; the elements of economics; some work on budgets for different incomes ; (and here it may be said that every child should have a personal budget for personal expenses which should be gradually and increasingly put within his or her own jurisdiction); civic sanitation; hygiene; child welfare and maternity homes. The development of these activities in other countries and in India. Future possibilities of such work. Examples of civic heroes and heroines. Girl guide work and V.A.D. work.

Such was the scheme I outlined some time ago for a special case and in my opinion, in its broad outlines it applies to every girl and needs modification only according to the different types of education required for all the women who are to be educated.

In some respects the type of the above education may be considered as required in a leader, a ruler, but it must be remembered, that in her home, as wife and mother, every woman is a queen and ruler.

By altering the proportion of time given to each of these five sections of developments very different types of education can be given.

Then also by various treatment of the same subject, different aims can be attained. As an example of this take needlework. It will be seen that above I have included it under the section *Emotional Development.* In this section the subject has to be treated as an art, as cultivating the need for expression of beauty in those who prefer this outlet to that of drawing, music, etc. But needlework can also be treated as one of those handicrafts needed to correlate hand and brain activity and as such to make for harmonious and greater expression of both mental and physical life. Again needlework could be treated as one of those technical subjects preparing for a livelihood later.

There are thus many possibilities for variation in the outline given above ; variations allowing for different social, as well as different individual needs.

Within one and the same school these differing types may be provided for by altering the proportion of subjects taken by various individuals ; and in different schools by altering the method of treatment of certain subjects.

But whatever the proportion taken by any individual, I think all will agree that for the right development of any and every individual, some subjects in *each* of the five sections mentioned above should be taken by every girl.

This subject could be treated extensively, but as this article is only meant to be suggestive, pass on.

In my first article I stated as a fundamental principle that the education of women was the business of women and that the women of India should themselves decide on the extent and character of their education.

In doing so they are sure to hear the men-folk express their opinion, and unfortunately this opinion is too often a dictation as to what is, or is not, permissible to women; and more often than not the list of limitations would leave very little as "permissible".

From the report of the Sadler Commission I collect the following (given as evidence by various witnesses) :—

"They must be excellent cooks—culinary arts should be an art of the curriculum"

"The books prescribed for girls should be proper and useful for girls. Subjects of diverse interest and delightful stories are of no good to them."

"It is strictly enjoined in the religious books of the Hindus that females should not be allowed to come under any influence outside that of the family. For this reason no system of school or college education can be made to suit their requirements."

Happily on the other side we have many enlightened men who go back to Vedic times and find that another, and quite a different, condition of things stands out very clearly.

"I have consulted my orthodox colleagues and they assure me that there is nothing in the scheme I have sketched which strict Hindus will not accept if they at all favour the education of women."

Lately, Sir C. P. Ramaswami Iyer, Law Member, Madras, gave a lecture on *Women in the Vedic and Post Vedic Literature.*

In the course of it he refers to Rama's famous statement to Vibhishana that "neither houses nor vestments nor enclosing walls are screens of a woman, but her own virtue." He recalls how natural it was considered that Sakuntala should appear in the public Court of King Dushyanta; how Damayanti travelled by herself, and how in the Uttararama we are given descriptions of royal ladies visiting the hermitage of Valmiki. He bids us remember that many a Vedic hymn gives the name of the composer as that of a woman; for instance, Viswavara of the race of Athri composed at least one such hymn; Lopamudra, the wife of the Rishi Agastya, composed others and was famous not only as a great scholar but as a pattern of connubial conduct. Later, women are known who played a prominent part in the intellectual speculations of the age.

He reminds us of Bharati who was made judge in the intellectual struggle between her husband, Mandanamisra and the great Sankaracharya, and awarded the palm to the latter. He names Lilavati, the daughter learned in mathematics of Bhaskaracharya; Khana, the teacher of the great astronomer Varahamihira; Sulabha, daughter of King Predhana, who not finding a man her equal in learning remained single; Malayavati, wife of the greater Emperor Salivahana, who was one of the best grammarians; others he mentions known to have been learned in chemistry, astronomy and the science of metals.

Then he brings us to mediaeval times, to Lakshmi Devi, grand-daughter-in-law of King Narasimha, who wrote a law book, which is still treated as authoritative in the Mithila country. Many other instances Sir C. P. Ramaswami gives, of which we may mention the talk between Draupadi and Satyabhama where it is emphasised that the housewife must look after the expenditure of the family, draw up the budget of the household and must keep in mind extraordinary items of expenditure and be prepared to meet them.

What woman has done woman can do, and the daughters of India should claim their inheritance and prove themselves the worthy descendants of their mothers as well as of their fathers.

Having touched on questions one and three, there remains but to say about question two, that surely your answer will be in the affirmative, for no class of a nation can be uneducated without the whole nation suffering; but of course, the type of education will differ according to the place in the national service any one individual holds.

One of your greatest difficulties will be found in question four. Who do you purpose is to teach the women of India?

One of the witnesses in the Sadler Commission, a lady who had plenty of experience from which to draw conclusions said, "that it was both dangerous and undesirable for ladies to go about alone as doctors, teachers, nurses, etc.; that for many years to come they would need to be protected and chaperoned".

My own experience is along the same lines. I have come across the most cruel cases of lack of respect from the parents for the Indian lady teachers of their own children; my difficulties as a head mistress of a School were increased enormously because as no one would admit a lady teacher from another district or town as a boarder in their family, nor would tolerate one living alone, I had to limit my supply of teachers to those living with their parents on the spot, and when the supply of such teachers as were capable was exhausted, instead of getting good teachers from elsewhere, I had to fall back on second class material.

Until teachers are respected as such and treated according to the old Indian traditions for teachers, you cannot, my Indian sisters, expect any Indian lady to take up teaching, your daughters will have to remain uneducated unless you extend the right-hand of good fellowship to the ladies who take up that noblest of vocations, teaching.

Again, those of you, who wish to see the women of India follow in the footsteps of the glorious Vedic daughters enumerated above, must from your own families provide teachers for all the young girls who are longing to be taught, whose development is retarded through lack of teachers.

In every village where there is a school for girls, let the ladies of the place make a special point of befriending the teachers of the school, who in these days are serving their country under circumstances of great isolation and difficulty.

Again I call to you to act, act in the living present, lose not a moment, be one of those who lead India's daughters to a future even fairer than the past.

"SUPPOSE THE SHOE WERE ON THE OTHER FOOT"

BY SHRIMATI V. K. CHINAMMA.

I, Shriman Susthir, do not like new-fangled ways.

My name describes my character exactly. Mrs. Naveena is the exact antithesis of myself. The very fact that she, an accomplished, beautiful young woman honours me, who am no relation of hers, with her friendship, is proof of what I say. Greatly as I would have disapproved the action of any two other people who took up a relation similar to ours, I cannot find it in my heart to blame Naveena. What keen intellectual discussions have we not enjoyed! The difference between our views only enhances our pleasure and mutual appreciation. From the League of Nations to the breeding of cattle, almost every topic under the sun has formed subjects for our discussion. Only this evening were we discussing the women's question in India.

Of course I strongly disapproved of Naveena's views. Where would be the romance and the poetry that surrounds woman, if the veil of mystery were suddenly torn from her? Poets have surrounded her with the sweetest conceptions of their imagination—

My rhapsody was suddenly cut short. "Suppose, Susthir, the shoe was on the other foot, how would you like it?" came the interruption in ringing tones. With this parting shot she left me.

I am in my bed. Silence and darkness are around me. Try as I will to turn my thoughts to other things, the indignant "Suppose the shoe were on the other foot —how would you like it?" keeps ringing in my ears. The beautiful, fresh young face, and the flashing eyes are before me.

"Naveena is a freak of nature" I keep repeating to myself. "Others are not as she." "Are they not?" asked Naveena's face. Instantly a throng of women's faces—some beautiful, some plain, some old, some young—rose beside my friend's glowing one. "Are they not?" "Are they not?" reiterated every one of them.

A sudden flash, and the faces disappeared.

I am in a wide street and in broad sunlight. Either side of the street is lined with fine shops, lawyers offices, doctors' consulting offices, but what in Heaven's name is this?—In every one of them is a *Woman*. A woman stands behind the counters in each shop—a woman lawyer speaks to her women-clients in her office near by, women drive hackney-carriages, conduct trams, fill all the carriages. What on earth is this? Where are all the men? Surely—

My mental exclamations were cut short. A young woman of perhaps twenty-five approached me. She had a beautiful face—at least a face that would have been beautiful, and exquisitely so,—had not the complexion been ruined by constant exposure to the sun. Evidently the lady did not suffer from the common failing of her sex, vanity. The dress was severely plain, and there was hardly any jewelry on her person. There was no evidence of the hundred and one tricks of attire and toilet that women generally adopt.

"I beg your pardon! Can I do any thing for you?" asked the lady. "I am a stranger in this city," I replied. "Shall I put you in a carriage?" She answered.

Here was a queer experience. To be thought unequal to the task of hailing a carriage and to be offered "to be put" into it—and that by a woman! The situation would certainly have been humourous if it had not been so ridiculous.

"Where are all the men?" I asked. A puzzled look came into the lady's eyes, but she brightened up instantly.

"O, you mean the *Males*," she said. "In their homes, of course. Where else should they be? But, excuse me, you say that you are a stranger. It is not seemly that a male should stand in the open street like this. Have you no friends in the city?" "No, I thought of going to a hotel."

"A hotel! But that is hardly the place for you. They are occupied exclusively by ladies and you will feel very uncomfortable there. Come, what do you say, to my suggestion? I have finished my morning's work and am going home. I shall take you home and my husband will look after your comforts. You must excuse me, if I presume too much: but you seemed to be so lonely here. Will you come with me?" "I will gladly do so" I replied.

We both got into a carriage hailed by —the lady. On the way I asked, "But do the men always stay at home?" "Of course they do," replied the lady, "they have to see to the housekeeping, to mind the babies, and attend to lots of other things. But you are right. There is no reason why they should be kept confined to the house like this for our comfort. I have always felt so. We do not treat our husbands and sons properly or give them their proper share of enjoyment of life." "I should think not" I said indignantly.

"I am glad to see you put up such a strong fight for your sex. It is rare to see males like you."

"But the males—as you call them—don't they rebel against this kind of tyranny?" I asked. "Well, hardly any do." she replied, "You see." she continued apologetically "they have been so long accustomed to seclusion, that some of them have even come to love it. Scarcely any feel themselves equal to brave orthodox opinion. I think I would not be far wrong if I said that the males are the more reactionary in these matters. As I said, they have come to love their seclusion."

"Seclusion! I should call it rigorous imprisonment," I said in tones of deep anger.

The lady laughed. "I dare say you are right. But hear what the males of the place say about it," she said.

By this time we had come to the gates of a large, commodious house. The carriage drove up to the portico, and the woman-driver alighted to open the door. My companion got out and assisted me to alight. As I opened my purse to pay the driver, she protested vehemently. "No, no, males never pay".

By this time I had made up my mind to acquiesce in all the manners of this strange world. Silently returning my purse to my pocket, I followed the

lady and saw a shrinking figure looking at us from behind the door. I could just catch a glimpse of a head and a pale forehead.

"Krishna," said the lady, "there is no one here. You may come out."

The man—no, the male—emerged from behind the door. I was surprised at his person, at his behaviour, at his attire, at everything that belonged to him. He was scarcely more than a boy—barely eighteen His dress was of fine, soft material and put on with a great eye to effect. The hair, worn long, was parted. The complexion was smooth, but of an unhealthy, sallow tint, speaking of lack of open air life. But why, in the name of all that is preposterous, should a man hang down his head and glance shyly at his own wife?

"Krishna," said the lady, "this is a male who will stay with us for some days. You will be interested to hear all that he says. When I tell you that males should have the same freedom as women, you contradict me. Here's one of your own sex—"

"I never contradicted my lady," said Krishna, "I would not, for the world, be guilty of such disloyalty."

"Well," said the lady turning to me, "you see how it is; and my husband is the president of the local Men's Association. Well, Krishna get some refreshments for our friend." Krishna obediently withdrew. My hostess opened the door of a room near by. "This is my study," said the lady. I glanced in with interest. The walls were lined with shelves of books, books and papers were strewn on the table. Seeing my keen glance, my hostess said, "Would you like to come and look into my room?" I entered and looked around me, on one of the tables was an infant primer. The name 'Krishna' was scrawled on the cover in big, uneven letters. I glanced through the dog-eared pages.

"Oh!" said my hostess, "I keep it as a kind of remembrance of my husband, it is his book." "Pardon! I don't understand."

"Soon after I married him: I taught him his alphabet from that book. So it has very pleasant associations for me." "But why was he not educated before marriage?" "Ah! That is one of the crying wrongs we do to our sons and husbands. They are married early—when I married him, my husband was only fourteen."

Fourteen! This is preposterous, inhuman!" I said shuddering.

"Nothing that you say will be too strong. I too feel very, very, strongly on the question. But what could I do? He was quite illiterate when he came to me. But now he can read and write his mother tongue well. See! He wrote an article in our *Social Service Quarterly*." and she held before me the article in question with a proud air.

"But why was his education not begun earlier?"

"My mother-in-law had five girls and, of course, all the money had to go for their education." The boys had to—" But that is very, very unjust," I said indignantly. "Why should some children of the same parents have all opportunities in life, while others are denied the most elementary rights of education and freedom?"

"Yes, that is the sensible view of the question. Only we cannot persuade the orthodox section including the majority of the males to see it in that light."

"That is because they have known nothing better." I replied. "Quite so," agreed the lady. "I wish you could see and speak to my sister-in law. She is a great reactionary in all these matters of the freedom of males, their education and other things. I have argued with her day in and day out, but to no purpose. Her argument is that males would loose all their masculine characteristics of shyness, reserve, modesty, timidity, and all the qualities which make them alluring to us."

"But our whole business in life is not simply to furnish sex attractions for you. Don't you think that it is a very selfish position for you to take up, and a very degrading one to us?" I asked, my anger rising.

"I heartily agree with you," replied the lady. "But come, you must be hungry let us have our lunch; my husband will have got it ready by this time. I will go, change my dress and come back in two minutes to take you to my husband."

"Oh! please do not trouble to come back for me. I can find my way, I dare say."

"Can you? Well, my husband and I will be in the room opening from the portico," she said, and left me.

I am afraid I stayed much more than two minutes in the room looking over the covers of the books. What an array they were! Books on Sociology, Law, Religion, Mental Science, Fiction,—but every one of them written by a woman. Suddenly, I recollected my promise to my hostess, and, closing the door of the room, I went to find the Master and Mistress—the Mistress and Master—of the house. Alas for my assurance! The room near the portico was empty, and trying to find my way through the rambling house, I completely lost my way. There were rooms, here, there, everywhere. At last, hearing the voice of my hostess from an adjacent room, I turned and entered it. My hostess had evidently forgotten her guest, lunch, hospitality, and everything. There she was, seated on a chair, with her back to me. Her husband was standing behind the chair, dressing her hair. Every touch of his hand was a caress. I could not see his face, but could hear the low, sweet voice—unnaturally low and sweet for a man—ringing with tenderness, deep admiration and reverence.

"Well, Krishna," said the lady playfully, "don't take such great pains with that hair of mine. I am not a male to be thinking so much about my good looks. We leave all that sort of thing to you—

"My lady would be enchanting whether she took pains to be beautiful or not," said the husband proudly. The lady leaned back in her chair, looked up to her husband's face, took both his hands in hers and twined his arms round her neck.

"You flatterer!" she said in tones of deep affection. I felt the scene was not intended for my eyes, and was about to withdraw. Perhaps my footsteps were not as silent as I could have wished them to be. The husband turned round and saw me. The blood rushed to his face. Hastily snatching his hands away, he ran and disappeared through some door. My hostess turn-

ed round to seek the cause of her husband's confusion, and met my glance. A slight embarrassment was visible in her. The lady recovered her self-possession much sooner than I did. I was about to enter on some sort of apology and explanation, when, with great good humour and tact, she instantly set me at ease.

"I am afraid I am guilty of great discourtesy in neglecting you," she said "I ought to have remembered that you would not be able to find your way about in a strange house. But I will make amends. What do you say to visiting my sister-in-law after lunch with Mr. Sujata?"

"Excuse me, who is Mr. Sujata—Sujata seems to be a lady's name."

"Of course it is. Sujata is my name, and Mr. Sujata is my husband," she explained. "But why does he take your name? Surely he has got a name of his own?"

"Come, come, this is too much. Radical masculinist though I am, I don't object to a male being called by his wife's name. What does it matter?"

"It does matter, much," I replied, "it shows that a man has no individuality of his own."

"Perhaps it does. But there are more serious things to be done in our society with regard to the position of males. Being called by one's wife's name is after all a trivial matter. But would you like to see my Sister-in-law? She is as much against changing the existing order as I am for it. You are sure to be interested in what she says."

"I will come," I said, "I have to thank you very much for your kindness to me, a total stranger to you."

(To be continued.)

WOMAN'S DUTY.

By Srimati Rukmani Arundale.

A little less than ten years ago there were no votes for women in England. Even in England, a country which you regard with great respect and awe, women fought and fought till they gained equal rights with men. In India you have not fought yet you have votes without having to break windows and get imprisoned and so on.

Within these few years there has come a great change over India. It is not considered now so bold and perhaps wrong for women to attend meetings, speak at them and write articles, etc. To-day we assemble at meetings sometimes in hundreds, as at Adyar recently, and some women do not hesitate to speak before men of the wrongs they have suffered. I want you to realize that it is something for which we may be thankful, and we may take courage to hope for something much better than this within the next few years. There are some women in India who have a wrong idea of education. They think that English women are wonderful because they speak English and are educated. But all English women are not educated along advanced lines. There are many who do not go at all to college, who just take up certain special work of interest, like dancing, music, acting, etc. There are also many who stay at home and do housework although that may seem strange to you. It is very necessary for us all to realize exactly what people are like in other parts of the world. All over the world everywhere there are the same problems of life. Everywhere there is misery, unhappiness, and poverty, though the Europeans in India do not seem to reflect any problems from their own countries. European women have their troubles, they also suffer from temper and other weaknesses that many of us suffer from. But they have one quality that we specially need in India and that is, they can fight for what they want! So have no false illusions about women in Europe and do not think that to be educated we have to imitate Europeans. It is good to speak English because it is the best known language in the world and we can best know the world and understand it through that language, not because it is the language of those who temporarily rule us.

Would you rather be educated to speak many languages fluently, know a number of facts, perhaps speak at many meetings, and pass high examinations, or does a truer education consist of culture, refinement of manner and speech, goodwill and love to our fellow beings, helpfulness to all those who are in trouble, sorrow and suffering? I do not mean that mental education and efficiency in work are not valuable, for they are most necessary to the women of India who have yet to learn to assert themselves; but it comes second only to the latter qualities that I have mentioned. They are but the instruments with which we can express ourselves —the instruments with which we can chisel out a great, ideal India from the crude material that exists at present. Such a thing is yet to be done by us. So let our ideals be those women in ancient India who were wise sages, great warriors and learned scholars, rather than Western women who also are groping in the darkness. Can we not do what our great forerunners have done in the past? Can we not achieve the same Freedom and yet more than that which Western women have achieved? It is for us to decide and I know that we can. But we have to fight for it. You may say that it is said in the Sastras that women have no better duty than that of pleasing their husbands (most of whom are lazy and selfish in India). But here is a quotation from the Vishnu Bhagavata that will prove otherwise.

He is Vishnu. She is Shri.
She is prudence. He is law.
She is duty. He is right.
He is patience. She is peace.
He is pity. She is gift.
She is fuel. He is fire.
She is orbs. He is space,
He is ocean. She is shore.
He is battle. She is might.
He is day. She is night.
He is music. She is words.
He is channel. She is stream.
She is beauty. He is strength.
She is language. He is thought.
He is reason. She is sense.
He is author. She is work.

He is will. She is wish.
He is chant. She is note.
She is glory. He is sun.
She is motion. He is wind.
He is owner. She is wealth.
He is lamp. She is light.
He is tree. She is vine.
He is justice. She ruth.
He is flag-staff. She is flag.
She is body. He is soul.

So you see how indispensable Woman and Man are to each other, and Indian women have to realize that. It is absolutely true that unless we Indian women take our places in the Indian nation, equal with men as priests in our own spheres, as educationists, as social and political workers, it is not much use for India to get Home Rule. You have to unite and make up your own minds that children and women do not suffer any more under the one-sided rule of man.

Are you fighting for the rights of your own children, that they shall not be married before they know what marriage means, and have children before they know what parenthood means? Give your children their Freedom—fight for them and your Freedom and reward will come. See to it that your children are not treated cruelly, and beaten by their fathers, household, or teachers. Do not waste time, for while we waste time one more generation has to suffer. Spend your spare time in studying and learning all you can about the world and working towards the realization of our ideals for India that she may again flourish in the world's history as that of the greatest nation in the world radiating spirituality in ever-increasing abundance.

WOMEN THE WORLD OVER

GERMANY.

In October, 1925, in the whole of Germany there were about 1,038 women serving on committees or other bodies in municipalities. In 1923 there were altogether 32 women members; in the Prussian Landtag in 1925, 41; and in the other German Parliaments, 74. There is a woman Minister in the Ministry of the Interior, a woman Overpostrat in the Ministry of Posts; also in State Departments women hold important posts; in Prussia in the Ministries of Education and Commerce, and the Ministry of Public Welfare; Bavaria, in the Ministry of Education; Baden, in the Ministry of the Interior; Wurtemberg, in the same, etc.

IRELAND.

It is gratifying to report that for the first time women have been included among the visiting magistrates for the woman's prison.

PALESTINE.

As a result of the recent elections for the Jewish National Assembly 26 women sat, a gain of 12 compared with the first assembly, and, more than that, 26 women in a total of 201 delegates, compared to 14 women in the first assembly with its 335 delegates. The resolution demanding equal rights for men and women was unanimously accepted by the assembly.

UNITED STATES.

More than eight and one-half million women in the U. S. A. are working outside their homes for wages and salaries, according to a recent bulletin entitled "Facts about Working Women", published by the United States Women's Bureau in Washington. The number of women engaged in gainful occupations outside their own homes more than trebled between the census periods of 1880 and 1920.

GREAT BRITAIN.

A hundred and forty women have been elected to Municipal Councils in London alone; there are six women mayors in different parts of the country.

Miss Ellen Wilkinson, M. P., is moving a Bill to demand the appointment of women police in the larger towns.

HUNGARY.

By there recent law, women suffrage had become part of the constitution, having already been the practice under ministerial decrees.

International Woman Suffrage Alliance News Service

ALBANIA

The Albanian man is practically unique in that he can thoroughly appreciate a point of view which is not his own. There has never been any necessity for a woman's movement in Albania, since women, from time immemorial, have been accorded equal rights and privileges with their men folk, as a matter of course.

Though under parental rule during her minority, after that period the Albanian women is absolute. Before and after marriage she is entitled to hold property in her own right, and to manage it according to her own ideas. Her legal standing is not at all affected by material authority, and jurisdiction in the family is co-extensive. If widowed, and also a mother, she retains the guardianship of her younger children, and manages their affairs.

The Albanian woman, in spite of her great freedom, is renowned for her virtue no less than for her beauty. When travelling in inaccessible parts as in the northern district of Albania, the company of a woman affords better protection than a host of soldiers.

The rule protecting Albanian women against intentional injuries is so stringent throughout the country that there is practically no record of the murder of a woman in Albania. Divorce, to, is almost unknown, the marriage standard of the country being extraordinarily high.

The Albanian wife is an invaluable helper and companion to her husband, and a born diplomatist, owing to her constant co-operation in masculine affairs. The Albanian men are the fighting machines of the country, but the women are hard workers, and keep their homes which, unlike those of women in other parts of the Balkans, are singularly free from unnecessary trappings—clean and comfortable.

In the country districts they are inclined to assimilate the prevailing native superstitions, but in the towns both men and women show themselves remarkably apt in craftsmanship, particularly in hand-weaving, silver work, etc.

TAMIL

கல்விக்கு நாம் செய்யவேண்டிய தென்ன ?

பெதூன் பெண்கல்லூரித் தலைவராயிருந்த
ஏ. எல். ஹ்ஹைடி கூப்பர் என்பார் எழுதியது.

உங்கள் பத்திராதிபர் தயவால் எனக்கு அந்தரங்கப் பிரியமான சில விஷயங்களை உங்கள் பத்திரிகையி லெழுதத் துணிந்தேன். என் வாழ்நாள் முழுதும் உபாத்யாயினியாகவே இருந்து வருகிறேன். அதிலும் சென்ற 12 வருஷங்களாக இந்தியாவில் பற்பல விதமான கல்வி முறைகளில் பழகியிருக்கிறேன்.

'ஏதாவதொன்றை ஏழு வருஷம் வரை வைத்திரு, அதன் உபயோகம் உனக்குத் தெரியவரும்,' என்பதாகச் சொல்வதுண்டு, இது தூலப் பொருட்களுக்கு எவ்வாறு பொருந்துமோ, அவ்வாறே அறிவுப்பொருட்களான அபிப்ராயங்கள் கருத்துக்கள் விஷயமாகவும் பொருத்தமான உண்மை எனக்கொண்டாலும், எவ்வளவுக் கெவ்வளவு நெடுநாள் அனுபவம் ஏற்படுகிறதோ அவ்வளவுக் கவ்வளவு நல்லது.

எட்டு வருஷத்திற்கு முன் நான் பெண்கல்வியைப் பற்றிக் கூறிய ஓர் அபிப்பிராயத்தையே இப்போதும் சொல்லவேண்டியிருக்கிறது. 1918-ல் கல்கத்தா ஸர்வகலாசாலை கம்மிஷன் செய்த விசாரணைகளில் 23-வது கேள்விக்கு எனது தேர்ந்த அபிப்பிராயமாக விடைகூறியது பின்வருமாறு :—அதை ஸ்த்ரீதர்ம பத்திரிகையை வாசிப்போர்களுக்குத் தெரிவித்து அவர்கள் மூலமாகப் பற்பல மாதர்களுக்கு விளம்பரம் செய்தால்; கடைசியில் எல்லோரும் ஒருமித்து ஆலோசித்து இந்திய ஸ்திரீகளின் அபிப்பிராயம் இது என்று ஓர் முடிவு செய்ய சாதகமாயிருக்குமென்றெண்ணி எழுதலானேன்.

"புருஷர்கள் எத்தனை பேராயினும், இந்தியாவில் பெண்கல்வி முன்னேற்ற மடைந்து வரும் நிலையில், ஏற்படும்படியான பலகேள்விகளுக்கு ஈடுசெய்தல் சாத்தியமில்லை. அது இந்திய மாதர்களால்தான் இயலும், ஒவ்வொரு சந்தர்ப்பத்திலும் இடையிடையே புருஷர்களுடைய ஸஹாயம் நமக்கு மிகவும் அவசியமாயிருக்கும். ஆனால் ஆடவர்கள் எப்படியிருத்தல் வேண்டுமெனில், மாதர்களுடைய ஸாமர்த்தியம் இக்காலத்தில் பிரகாசிக்க இடமில்லாத நிலையில், ஒவ்வொரு விதத்திலும் மாதர்களைக் கைதூக்கிவிடச் சித்தமாயிருத்தல் வேண்டும். சிறுபெண்களின் கல்வியையும் ஸ்திரீகளின் கல்வியையும் பற்றி முழுதும் விசாரித்து அறிக்கையிட மாதர்களேயடங்கிய ஓர் விசாரணைக் கம்மிட்டி நியமிக்கப்பட வேண்டும். அத்தகைய பெண்கல்விக்கும் ஸ்திரீகளின் கல்விக்கும் ஓர் லக்ஷியமும் ஓர் முறையும் நிச்சயிக்கப் படவேண்டுவது முதன்மையான பரம அவசியம். மேற்படி விசாரணைக் கம்மிட்டியில் ஸ்திரீகள் எத்தனை வகையான பேர்கள் பிரதிநிதிகளாயிருப்பார்களோ அத்தனைக் கத்தனை நல்லது. நவீன அபிப்ராயங்கள், லக்ஷ்யங்களையுடையவர்களும், பிராசீன வழிகளில் வந்தவர்களும் இந்தியாவின் புராதன நாகரிகப் பெருமைகளைத் தெரிந்தவர்களும், ஒவ்வொரு ஜாதிஸ்திரீகளும் பிரதிநிதிகளாயிருக்கும் ஓர் விசாரணைக் கம்மிட்டியில் அநுதாபமுடைய மேல்நாட்டு மாதர்களும் இருப்பாரானால், ஸீதை, ஸாவித்ரீ, தமயந்திகளைப்போல உத்தம லக்ஷணங்களை இந்திய மாதர்கள் வருங்காலத்தில் எய்துதல் சாத்தியம்.

மேற்படி விசாரணைக் கம்மிட்டியார்கள் இந்தியாவின் முற்கால சரித்திரத்தையும் அதன் கருத்துக்களையும் லக்ஷியங்களையும் படிப்பதோடு அந்நிய நாடுகளிலும் கல்வி முறையில் ஏற்பட்டுள்ள பழைய அநுபவங்களை ஆராய்ந்து, அதன் குறைகளையும் குணங்களையும் சீர்தூக்கிப் பார்ப்பார்களானால் இந்தியாவின் தற்கால நிலைமை முன்னுக்கு வரும்படியான ஓர் கல்வி முறையைத் திட்டப்படுத்தலாம். அப்போதுதான் இந்தியக் கல்வியானது வெறும் தற்கால அவசியத்திற்காக மட்டும் பிரவர்த்திக்காமல் வருங்காலநன்மைக்கும் ஸாதகமாய் நடைபெற இயலும். அத்தகைய விசாரணை கம்மிட்டியார்கள் ஆலோசனைசெய்து ஏதாவதொரு தீர்மானம் செய்ய நெடுங்காலம் செல்லுமாகையால் இப்போதே அத்தகைய விசாரணைக் கமிட்டியைக் கூட்டுதல் வேண்டும்.

அதன் பயன் அளவிறந்ததாயிருக்கும். இந்திய மாதர்கள் ஆலோசனையற்றவர்களல்ல. தங்கள் கருத்து நிறைவேறக் கூடியதே என்றுணர்வார்களாயின் பெண்மக்களுக்குச் சக்திக் குறைவும் கிடையாது. மேற்குறித்த ஏற்பாட்டால் இந்தியாவில் மாதர் கல்வியும் சிறு பெண்களின் படிப்பும் விருத்தியடைவது மட்டுமல்லாமல், உலகெங்குமே மாதர்களின் கல்விப் பயிற்சிக்கு ஒரு சிறிது நம் அநுபவத்தைத் தந்துதவலாம்.

இதையும் இன்னும் சிறிது விஷயத்தையும் உங்களுக்கெழுதச் சித்தமாயிருந்த சமயத்தில், பெதூன் காலேஜில் பரிசளித்த தினம் மார்ச்சுமீ 4உ பேசப்பட்ட விஷயம் நான் கிடைக்கப் பெற்றதும், அதில் இந்திய மாதர்களுக்குப் பொருத்தமான விஷயம் வெகுவாய் அடங்கி யிருந்தது கண்டேன். அது விசேஷமாய் வங்காளத்து ஸ்திரீகளுக்கு உரியது. நான் முதலில் உங்களுக்கெழுத நினைத்ததைப் பின்னொரு சமயம் எழுதுவேன். இந்திய மாதர்களுக்கு இது நல்ல தருணம். நீங்கள் உங்கள் தேசத்துப் பெண்கள் ஸ்திரீகளின் கல்விப் பயிற்சியைச் சரியான முறையில் நடத்தலாம்.

வங்காளத்துக் கல்விஇலாகா டைரெக்டர் அக்ராஸனம் வகித்தபோது, வந்திருந்த ஸ்திரீ ஜனங்களைப் பார்த்துப் பேசியதாவது :—

ராஜகீய பிரவிர்த்தியில் உங்கள் சாமர்த்தியத்தை நிலைநிறுத்தினீர்கள். உயர்தரப் படிப்பிலும், கல்லூரிப் படிப்பிலும் உங்கள் சக்தி ஏன் இன்னும் செல்லவில்லை? ஸ்திரீகள் தம் ஆலோசனை சொல்வதற்கு இடங்கொடாமல் புருஷர்களே செய்த முறையையும் நிச்சயித்த நியமத்தையும் புருஷர்களே நடத்தும் பரீக்ஷையையுமே பரம ஆஜ்ஞையாகக் கொண்டு எவ்வளவு காலம் ஆமோதித்து நடக்கத் தீர்மானித்திருக்கிறீர்கள் ?

இந்தியாவில் சிரம சாத்தியமாயுள்ள காரியங்களில், முக்கியமானதென்று சிறு பெண்களும் மாதர்களும், உயர்தரக் கல்வியும் காலேஜ் படிப்பும் பெறும்படியான ஏற்பாடு செய்தலேயாம். பள்ளிக்கூடத்திற்குத் தம் மக்களை, பிரியப்பட்டால் அனுப்பக் கூடியவர்கள் ஏராளமாயிருப்பினும் இக்காலக் கல்வி முறையில் அவர்களுக்கு நம்பிக்கையில்லை, என்பதைக் கல்கத்தா ஸர்வகலாசாலைக் கமிஷன் தெளிவாயுணர்த்தியிருக்கின்றனர். இதற்குப் பரிகாரமாக யாம் எவ்வளவு செய்ய முயன்றும், ஸ்திரீகளை ஆலோசனை கேட்காமல் புருஷர்களே தீர்மானித்து நடத்திவரும் ஏற்பாட்டில், புருஷர்கள் நியமித்த முறையையே கைக்கொள்ள வேண்டியிருக்கிறது. புருஷர்களே நிச்சயித்த மெட்ரிகுலேஷன் பரீக்ஷையும், புருஷர்களே பள்ளிக்கூடம் நடத்துவதுமன்றி இப்போதைய நிலையில் வேறு கதியில்லை, இதை ஸாட்லர் கமிஷன் முற்றிலும் கண்டித்திருக்கிறது. மாணவர்களுக்கேற்பட்ட கல்வி முறையில் எத்தனை தொந்தரவுகள் உளவோ அவற்றால் ஏற்கெனவே பெண்களின் படிப்புக்கும் உபத்திரவங்கள் ஏற்

பட்டுள்ளன. மாணவர்களின் படிப்பிற்போல பெண் மக்கள் படிப்பிற்கும் பரீக்ஷைக் கிலி பிடித்திருக்கிறது. வங்காளத்துப் பெண்மக்களை நம் ஸர்வ கலாசாலைப் பள்ளிக்கூடங்களிலேயே படிப்பிக்க முயலுவோமாயின், தக்க பல ஆங்கில, இந்தியப் பிரமுகர்களின் கருத்துப்படி, அதனால் வருகாலத் தாய்மார்களான சிறு பெண்களின் ஆரோக்கியத்தைக் கெடுப்பதாகிறது. இந்தியாவில் நடைபெறும் இக்காலக் கல்வி முறை அத்தனை உபத்ரவமாயுள்ளது, அப்படியிருக்க பெண் மக்களுள் கல்வி யபிவிருத்தி அற்பமாக விருக்கிறதென்று அதிசயப்பட இடமேது?

“நன்கு சீர்திருத்த உபாயம் எதுவும் நான் இச்சமயம் சொல்லப் போவதில்லை. நான் புருஷனே. இவ்விஷயம் புருஷனால் தீர்மானிக்கத் தக்கதில்லை. என் அபிப்பிராயத்தில் 16 வயதுள்ள வங்காளிப் பெண், பரீக்ஷையின் கவலைக்கும் உபத்ரவத்திற்கும் உட்படல் சரியல்ல. அதிலும் பரீக்ஷை முடிந்ததும் விவாகமாவதாயிருந்தால் அது இன்னும் சிரமம்.

நான் சொன்னதையே தான் திரும்பவும் வற்புறுத்த வேண்டியிருக்கிறது. வங்காளத்து மாதர்கள் ஏன் தம் நாட்டுக் கல்வியைத் தாமே கவனிக்கத் தாமஸம்? லேடி போஸ், மிஸஸ் பி. கே. ராய் காலஞ்சென்ற மிஸஸ் தத்தர் மற்றவர்களுடைய சிரத்தையான உழைப்பைப் பற்றி யான் அறிவேன். மெட்ரிகுலேஷன் பரீக்ஷை தேருவதையே படிப்பென்று பெண்கள் எண்ணுவது பிசகு. மாதர்களின் கல்வியிற் காணும் குறைபாடுகளைத் திருத்த மாதர்களையே நாம் துணையாகக் கொள்ளல் வேண்டும். செம்ஸ்போர்டு பிரபு அவர்கள் சில வருடங்கட்கு முன் சொல்லியதாவது, பெண்களுக்கே தம் குறை தமக்குத் தெரியும்.

“இந்த காலேஜுக்கு முன் தலைவராயிருந்த மிஸ் ஜானெள, மாதர்கள் கமிஷன் ஒன்று நியமிக்கப்பட வேண்டுமென்பதாகக் கூறினர். ஸாட்லெர் கமிஷனும் இதே உபாயத்தை ஆமோதித்தனர்.

என் அபிப்ராயத்தில் மாதர்கள் மேற்படி வகையான கமிஷன் நியமிக்கப்படுவதை வற்புறுத்திக் கேட்கவேண்டும். மாதர்களுடைய ஸ்டாண்டிங் கம்மிட்டி ஸ்பேஷல் போர்டு இரண்டும், நியமிக்கப்படுமாறு மாதர்கள் முயலவேண்டும். இவ்விஷயத்தில் எமக்கு உதவி புரியக் கூடியவர்கள் மாதர்களே யாவர், ஆகையால் நீங்கள் ஏகோபித்து உங்கள் குறைகள் தவிர்க்கப்படும்வரை, ஒரே பிடியாய்க் கேட்கவேண்டும்.

“ஏனெனில் நான் கூறியபடி பரீக்ஷை, பயத்தைத் தொலைத்து பள்ளிக்கூடங்களை விடுவிக்கும்வரை மாதர்களின் உயர்தரப் படிப்பு விசேஷமாய்ப் பாவும்படி செய்தல் அஸாத்தியம். இப்போது நடைபெறும் உயர்தரப் படிப்பு அவசியந்தானா வென்பதும் கேள்விக்கிடமாகிறது.

என் அருமைச் சோதரிகாள், இதைவிடத் தெளிவாய் உங்கள் படிப்புக்கு ஒரு நற்கதி பிறப்பிக்க நற்புத்தி கூறுவோரும் உளரோ? இப்போது உங்கள் தேசத்தை உத்தாரணம் செய்வதாகிய கைங்கரியத்திற்கு அரும்பெருஞ் சாதகமாக சிறு பெண்களுக்கும் மாதர்களுக்கும் உயர்தரக் கல்வியளிக்கும் வகையை நாடுவீராக.

ஒரோர் காலத்திலேயே ஜனங்கள் உய்யும் வண்ணம் ஓர் நற்சமயமாகிய அலை வரும், அப்போது அதிலிறங்கி நீந்தினால் கடைத் தேறலாம், அதைத் தவற விட்டால் வாழ்நாள் முழுதும் துரதிருஷ்டமேயாம். இதில் உங்களுடைய உழைப்பே தேவை, மேல் நாட்டார்களாகிய யாம் எமது அநுபவத்தைச் சொல்லுவோம், எமது ஆலோசனையாலும் அநுபவத்தாலும் உதவி செய்யலாம் உழைக்கும் பாக்கியமும் பொறுப்பும் உங்களுடையதே. உங்களுக்குள்ளே கலந்து ஆலோசித்து, உங்களுக்கு எத்தகைய கல்வி அவசியம் உங்கள் ஊரில் உங்கள் நிலைமை எவ்வாறு உள்ளது, உங்களுக்கு க்ஷேமகரமான ஓர் கல்வி முறையைத் திட்டப்படுத்தி இதுதான் எங்களுக்கு வேண்டியது என்று கல்வியிலாகா அதிகாரிகளிடம் தெரிவிக்கவேண்டும்.

இந்திய வகுப்பாருள் யாருடைய அபிப்பிராயத்தையும் நிராகரிக்காமல், வெவ்வேறு வகுப்பினர்களுடைய அபிப்பிராயத்தையும் கேட்டுக்கொண்டு எல்லாவற்றுக்கும் கூடிய மட்டிலும் பொதுவான வழியை, இணக்கத்தோடு திட்டப்படுத்திச சீக்கிரத்தில் சாவதானமாய் மேல் நிலையை யடைதலாகும்.

செய்யவேண்டிய காரியம் இப்படிப்பட்டதென்பதைச் சொல்லியாயிற்று. இப்போது அதை இரண்டு பாகமாகப் பகுத்துச் சற்று விவரிப்பேன். முதலாவது நம் லக்ஷ்யம் என்ன? இரண்டாவது எந்த முறைகளைக் கைக்கொண்டால் சீக்கிரமாகவும் ஸாவதானமாகவும் நம் லக்ஷ்யத்தை யடையலாம். நிரந்தரமான வேகத்தோடு செல்கிறவன் சற்று தாமஸம் போல் தோன்றினும் ஸாவதானமாய்ப் போய்ச் சேருகிறானென்று ஓர் வசனம் சொல்வதுண்டு. மற்ற விதமான கல்விப் பயிற்சிக்கிடையில் நீங்கள் உங்கள் கருத்துக்கிசைந்த கல்விக் கப்பலை ஓட்டவேண்டிய பொறுப்புடையவர்களாயிருக்கிறீர்கள். இன்னும் நடு ஸமுத்திரத்திற் புகாமல் இறங்கு துறையில்தான் இருக்கிறீர்கள். ஆகாயத்தில் நக்ஷத்திரங்களை அண்ணாந்து பார்த்துக்கொண்டு ஏமாந்திராமல் அக்கம் பக்கத்திலும் சுற்றுமுற்றிலும் ஜாக்ரதையாயிருக்க வேண்டும்.

ஒவ்வொரு வித சந்தர்ப்பத்திற்கும் சிற்சில ஸாதகங்களும் உண்டு. சிற்சிலபாதகங்களும் உண்டு. நூற்றாண்டுகளாக இந்திய ஸ்திரீயின் பிரவிர்த்தி யானது இல்வாழ்க்கையைப் பற்றியதாயிருந்து வந்திருக்கின்றமையால், எத்தனை சங்கடங்களுக்கிடையிலும் தன் லக்ஷ்யத்தைக் கைவிடாமல் சாதுரியமாய் காரியத்தில் கடைப்பிடிக்கும் சாமர்த்தியம் அவளுக்குண்டு. அநுதாபம் மட்டுமே காட்டக்கூடிய எம்போலியர்க்கு முடியாததாகத் தோன்றும் இடையூறுகளை ஓர் புல்லாக நினைத்து முயற்சி செய்யவேண்டியவள் இந்திய மாதேயாம். ஆனால் அவள் மறக்கவொண்ணாத உண்மை யொன்றென்னவெனில், தன் வீட்டிலுள்ள சோதரிகளை மட்டுமேயன்றி, இந்தியாமுழுதும் கோடிக்கணக்கான வீடுகளில் வசிக்கும் சோதரிகளையும் நினைத்தல் வேண்டும். தேசிய முறையில் தன்னைவிட துர்ப்பாக்கியத்தில் ஆழ்ந்திருக்கும் கோடிக்கணக்கான சோதரிகள் நற்கதி யடையும் வழியைச் சிந்திக்க வேண்டும்.

அதற்காரம்பமாக பின்வரும் சில முக்கியமான கேள்விகளுக்கு விடை சொல்லச் சித்தம் செய்து கொள்ளுதல் அவசியமாகும்.

1. எத்தகையதான இந்திய ஸ்திரீதர்மத்தை முன்னிட்டுப் பெண்களைப் பயிற்ற விரும்புகிறீர்கள்?

2. இந்திய மாதர்கள் எல்லோரும் படிக்க வேண்டியது அவசியந்தானா?

3. அப்படியானால் எத்தனை விதமான, எப்படிப்பட்ட முறைகளை நீங்கள் கைக்கொள்ளுமாறு வேண்டுகிறீர்கள்?

4. அவர்களுக்கு யார் படிப்பிக்க வேண்டுமென்கிறீர்கள்?

முதலாவது கேள்விப்படி லக்ஷ்யத்தைச் சிந்திக்கும்போதே இரண்டாம் கேள்வியையும் சேர்த்து ஆலோசித்தலவசியம். ஏனெனில், தேசீயமான ஸ்திரீதர்மம் இன்னதென்று நிச்ச

யிக்கையில், அது இந்தியாவிலுள்ள எல்லா ஜாதி மத ஸ்திரீகளுக்கும் பொருத்தமாகும்படியாக மூன்றும் கேள்வியைக் கொண்டும் நிதானித்தல் வேண்டும்.

முதல் மூன்று கேள்விகளுக்கும் திருப்திகரமாக விடை தீர்ந்த பிறகு, படிப்பிக்கும் அதிகாரிகள் யாரென்பது நிச்சயிக்க வேண்டியிருக்கிறது. இது சாமானியமல்ல. எந்த ஜாதி மதஸ்தரும் ஒருமித்துச் சொல்லக்கூடியது என்னவெனில் பால்ய வயதில் பெண் குழந்தைகளுக்கு மாதர்களே உபாத்திமைத் தொழிலை வகிக்க வேண்டுமென்பதாம். எப்படியாயினும் நல்ல வளர்ச்சி பெற்ற பிறகு சில உபாத்யாயர்கள், புருஷர்களும் இருத்தல் அவசியம். ஏனெனில் பிற்காலத்தில் ஸ்திரீகளும் புருஷர்களும் ஒத்து உழைக்க வேண்டியவர்களல்லரோ? ஆண்பிள்ளைகளைத் தனியேயும், பெண்பிள்ளைகளைத் தனியேயும் படிப்பித்து வளர்த்து வருவதால் பரஸ்பரம் ஸஹாயகர்களாயிருக்க இடமில்லை.

இந்தியப் பெண்களைப் படிப்பிக்க அவசியமான உபாத்யாயினிகள் எங்கிருந்து உதிப்பார்கள்? கோழியா, முட்டையா எது முதலில் உண்டானது என்ற கேள்வி பேராயிருக்கிறது. உபாத்தியாயினிகளாய் வரச் சித்தமாயிருக்கும் பெண்மணிகள் எந்த குடும்பங்களிலிருக்கின்றனர்? இவ்வுத்தமமான தேச கைங்கர்யத்திற்கு ஸமர்ப்பணமாக மக்களைப் பழக்கிக் கொடுத்துதவக்கூடிய குடும்பங்கள் எங்கிருக்கின்றன?

நான் எண்ணிய விஷயத்தை ஒருவாறு உங்களுக்கு குறிப்பித்தேன். ஸோதரிகாள்! கிடைத்த நற்தருணத்தில் சங்கோசப்பட்டுக்கொண்டு அதைத் தவற விட்டீர்கள் என்று உங்களைப் பற்றிப் பிறர் சொல்லாவண்ணம் நடப்பீர்களாக. உங்களுக்குக் கிடைத்த சமயத்தைக் கைப்பற்றித் தைரியமாய் முற்செல்வீர்களாக. உங்கள் மாதர் சங்கங்களில் கூடிப்பேசி உங்களுக்குத் தெரிந்த படிப்பாளிகளிடத்தில் ஆலோசனை கேளுங்கள். இந்தியாவினிடத்தும் இந்திய மாதர்களிடத்தும் ஊக்கமான அநுதாபமுள்ள எவரையும் கைவிடாதீர்கள். அபிப்பிராய பேதமிருந்தாலும் அவர்களால் உங்களுக்குச் சாதகமுண்டு. தாமஸமும் உதவாதென்பதை ஞாபகத்திற்கொள்க.

சமாசாரக் குறிப்புக்கள்.

சென்ற மாதம் அடையாற்றில் மாதர் இந்திய சங்கத்து வருஷக் கூட்டம் நிகழ்ந்தது. அநேகக் கிளைச்சபைகளின் காரியதரிசிகளும், மதராஸ் மாதர்கள் வெகு பேர்களும் வந்திருந்தனர். உப அக்ராஸனரான மிஸ்ஸஸ் டோரதி ஜினராஜதாஸர் சபாநாயகியாக வீற்றிருந்தனர். மிஸ்ஸஸ் மார்கரெட் இ. கஸின்ஸ் சென்ற வருஷத்திய காரியதரிசியின் அறிக்கைப் பத்திரத்தைப் படித்தனர். நிகழ்ந்திருக்கும் காரியமானது வெகு விஸ்தாரமெனச் சொல்லலாம். ராஜகீயமாகவும், ஜன ஸமுதாயச் சீர்திருத்த விஷயமாகவும். கல்வி விஷயமாகவும், சிசு பரிபாலன விஷயமாகவும், மத விஷயமாகவும் பிரவிர்த்திகள் நடந்தேறி யிருக்கின்றன. சிசு பரிபாலனம் பிரபலமாகி யிருக்கிறது. வெளியூர்களாகிய பட்டணங்களிலும், கிராமங்களிலும் சிசு போஷண ஸ்தலங்கள் மெத்த உபயோகமான கைங்கர்யங்களைச் செய்து வருகின்றன.

அக்கூட்டத்தில் செய்த நான்கு தீர்மானங்கள் பின்வருமாறு:—

1. ஒவ்வொரு பெண்ணுக்கும் பையனுக்கும் கல்வியானது உரிமையேயாகையால், இந்தியா முழுமையும் கட்டாயம் ஆரம்பப் படிப்பு இலவசமாய்ப் படிப்பிக்குமாறு ஏற்பாடு செய்ய நாம் முயலவேண்டும். மேலும் படிக்கும் குழந்தைகளுக்கு அவரவர் மதபோதனைகள் கற்பிக்கவும் வகையுள்ளதான ஏற்பாடு செய்யவேண்டும்.

2. பையன்களுக்கும் பெண்களுக்கும் பால்ய விவாகம் செய்தல் தகாதென்பதை இந்த சங்கம் தெளிவாய்க் கூறுகின்றது. 16 வயது ஆகு முன் எந்தப் பெண்ணுக்கும் கர்ப்பாதானம் செய்வித்தல் தகாத காரியம் என்றும் வற்புறுத்தலாயிற்று.

3. இந்தியாவில் தாய்மார்கள் திடமான ஆரோக்ய மெய்தும்படியாக மேஜர் ஜெனரல் ஸைமன்ஸ் அவர்களால் எழுதப் பெற்றுச் சட்ட சபையில் நிறைவேறிய "மருத்துவத் தாதிகள் ரிஜிஸ்ட்ரேஷன் பில்" விஷயமாக மேற்படியாருக்கு இந்த சங்கம் நன்றிகூறுகிறது. இது விஷயமாய் முதன் முதல் ஏற்பட்ட சட்டம் இந்தியாவில் இதேயாம்.

4. மிஸ்ஸஸ் மஹாதேவ சாஸ்திரி மீனாக்ஷியம்மாளவர்கட்கு அவர் தம்பதியை யிழந்து துக்கித்திருக்கும் நிலையில் இந்த ஸங்கமானது தன் மனமார்ந்த அநுதாபத்தைத் தெரிவிப்பதோடு அவர் முன் செய்திருக்கும் உத்தம ஊழியத்தை நினைத்து கூடியிருந்தவர்கள் அனைவருடைய அன்பையும் எடுத்துரைக்கலாயிற்று.

மிஸ்ஸஸ் சந்திரசேகர ஐயர், மிஸ்ஸஸ் சாவித்ரி இருவரும் வெகு அழகாய்ப் பேசினர். மிஸ்ஸஸ் ஸாவித்ரியம்மாள் சிறைச்சாலையில் அகப்பட்டிருக்கும் மாதர்களுக்கு நன்மொழி கூறித் தேற்றிவருகின்றனர். கூட்டம் முடிந்ததும், எல்லோரும் ஆலமரத்து நிழலுக்குச் சென்று அங்கு ஸல்லாபமாய் ஒருவர்க்கொருவர் பரிசயம் செய்து கொண்டோம்.

ஸர்வ தேசீய மாதர்களின் ஓட்டுரிமைச் சங்கம்:—இம் மாதக் கடைசியில் ஆறு இந்திய ஸ்திரீகள், பிரான்ஸ் தேசம் பாரீஸ் நகரத்தில் நடைபெறும் இச்சங்கத்தின் காங்கிரஸ் கூட்டத்திற்குப் போவார்கள். அவர்கள்:—

மிஸ்ஸஸ் ஸுப்பராயடு	டாக்டர் முத்துலக்ஷ்மி
,, ஸ்வாமிநாதன்	மிஸ்ஸஸ் ஸென்
,, லக்ஷ்மீபதி	மிஸ்ஸஸ் ஆனந்த ராவ்

மதராஸ் உபாத்திமைப் பயிற்சிக் கலாசாலையிற் பண்டிதையாயிருக்கும் மிஸ் பேரியம்மாளும் இந்தியாவின் பிரதிநிதியாகப் போய்வருவார். இந்த காங்கிரஸ் உலகத்திற்கொரு பிரபலக் காட்சியாக ஏற்பாடு செய்யப்பட்டிருக்கிறபடியால் அதில் இந்திய மாதர்களும் பிரதிநிதிகளாய்ச் செல்கிறதானது நமக்குச் சந்தோஷகரமானதேயாம்.

வேசி வீடுகளை ஒழித்தல்:—மதராஸ் விஜிலன்ஸ் சங்கத்தின் ஆதரவில் ஓர் கூட்டம் நிகழ்ந்தது. மாதர்களை வேசிகளாக்கும் அக்ரமமான வியாபாரத்தை நிறுத்தவும், பெண்களின் மீட்புக்கென்ற ஓர் மீட்புச்சாலை ஏற்படுத்தவும் சாதகமாய் பிரேரணை செய்யப்படும் ஓர் மசோதாவை ஆதரிக்குமாறு ஜனங்களைக் கேட்டுக் கொள்வதற்கு அக்கூட்டம் கூடியது. ரைட் ஆனரபில் வி. எஸ். ஸ்ரீநிவாஸ சாஸ்திரியாரவர்கள் அக்கிராஸனம் வகித்தனர். நகரவாஸத்தில் தூய நீதிமுறையில் குடிகள் வாழும்பொருட்டான சீர்திருத்தம் செய்வதன் அவசியத்தைப்பற்றிப் பொது ஜனங்கள் தம் அபிப்பிராயத்தை வற்புறுத்திச் சொல்லல் வேண்டுமென்று கூறி கூடியிருந்த ஸபையோர்கள் இது விஷயமாய் தம் அங்கீகாரம் தர வேண்டுமென்று கேட்டுக்கொண்டனர்.

டாக்டர் A. லக்ஷ்மணஸ்வாமி முதலியார் பின்வரும் தீர்மானத்தை பிரேரணை செய்யலானார்:

“வியபிசாரத்தில் சிறு பெண்களையும் ஸ்திரீகளையும் சேர்த்து வைப்பது இம்மாகாணத்திலும் இந்நகரத்திலும் அதிகமாவதால், இவ்வேசிகள் வீடுகளால் பொது ஜனங்களுடைய ஆரோக்கியத்திற்கும் சுத்தத்திற்கும் கேடு விளைவதைக் கருதி, இந்த வியபிசாரத்தையும் இது நடக்கும் வேசி வீடுகளையும் ஒழிக்கத் தக்க சட்டத்தை நிர்மிக்குமாறு இந்தக் கூட்டம் சர்க்காரைப் பார்த்துக் கேட்பதாகின்றது.”

வேசி வீடுகளைத் துண்டுபடுத்தி விடுதலென்பது நல்ல முறையன்று. அதனால் சீலமும் ஆரோக்யமும் கெடுவதற்கு, இடம் அதிகமாகின்றதே யொழிய குறைவதற்கிடமில்லை. ஆகவே இந்தியாவின் எப்பாகத்திலும் சட்டம் இம்மாதிரி பிரவிர்த்திக்காமல் பார்க்கவேண்டியது நம் கடமை.

சமீபத்தில் சட்டசபையில் பிரேரணை செய்வதாக விருக்கும் மசோதாவை ஸ்ரீமான் கே. வி. சேஷ ஐயங்காரவர்கள் விவரித்தனர்.

மிஸ்ஸஸ் டோரதி ஜினராஜதாஸரென்பவர் பின்வரும் தீர்மானத்தைப் பிரேரணை செய்தார்:

“வியபிசாரத்தினின்று சிறுபெண்களையும் ஸ்திரீகளையும் விடுவிக்கச்செய்யும் எந்த ஏற்பாடும் பயன்பெற நடக்க வேண்டுமானால், வேசித்தொழிலையும் வேசிவீடுகளையும் நிறுத்திப்போடச் சட்டமுறையாகச் செய்யப்படும் எவ்வித ஏற்பாட்டையும் நிறைவேற்ற வேண்டுமானால், வியபிசாரத்தினின்று மீட்கப்பெற்றவர்களை சிற்சில ஒழுங்குகளுக் குட்படுத்தி பாதுகாப்பதற்கு ஓர் நிலயம் வேண்டும். சென்னை மாகாணத்தில் ஹிந்துப் பெண்களுக்கும், முகம்மதியப் பெண்களுக்கும் அப்படிப்பட்ட ஓர் நிலயம் இல்லை. ஆதலால் இக்கூட்டத்தார் அத்தகைய ஓர் மீட்புச்சாலையைச் சர்க்கார் ஏற்படுத்தவேண்டுமென்று கேட்கலாயிற்று.

வேசி வீடுகளிலிருந்து மீட்கப் பெறும் சிறு பெண்களைப் பாதுகாக்க உடனே ஓர் மீட்புச்சாலை அவசியம் என்று அவர் வற்புறுத்தினர்.

மதராஸ் விஜிலன்ஸ் ஸங்கத்தின் தலைவரான ஆர்ச்டெக்கன் லோஸ்பி அவர்கள், செய்ய வேண்டிய காரியம் இன்னதெனச் சுருக்கிக் கூறினர். பேசின மற்றவர்களும், மேற்படி தீர்மானங்களை உத்ஸாஹமாய் ஆமோதித்தனர். ஒவ்வொரு தீர்மானமும் யாவராலும் ஏகமனதாய் அங்கீகரிக்கப் பெற்றது.

மதராஸ் நகரத்தில் மாதர்களுடைய வேசித் தொழிலானது ஓர் வியாபாரம் போல் நடத்தப்படுவது புதிதாய்க் கிளம்பியிருக்கிறது. வியபிசாரம் என்பது எப்போதும் இருந்திருக்கிறது. ஆனால் இக்காலத்தில்போல், அஃதொரு வியாபாரமாகவும் எப்போதும் இருந்ததில்லை. இம்முறையால் இக்கொடுந்தொழில் வளருவதைத் தடுக்கவே விஜிலின்ஸ் சங்கம் ஏற்படுத்தப் பட்டிருக்கிறது.

இந்த வேசிவீடுகளில் சிறு குழந்தைகளும் 9, 10 வயதுப் பெண்களும் உள்ளன. பெற்றோர்களிடமிருந்து சிறு பெண் குழந்தைகளை ஏமாற்றிக் கொண்டு போய் வேசி வீடுகளில் வளர்த்து வருகின்றனர். மனிதர் செய்யக் கூடிய கோரமான பாபம் இதனினும் வேறு உண்டோ? இச்செய்தியைக் கேள்விப்படுகிற ஸ்திரீ புருஷர் யார்தான் இதைப் பொறுப்பார்கள்? ஆகையர்ல் இத்தகைய கொடு வழக்கம் ஓர் கணமும் தலையெடுக்க வொட்டாமல், மதராஸிலும், பம்பாயிலும், கல்கத்தாவிலும் ஜன ஸமூஹ வாழ்க்கையைச் சுத்தி பெறச் செய்து வரும் விஜிலன்ஸ் ஸங்கத்தார்களை நாம் மெத்தவும் ஆதரிக்கிறோம்.

அடுத்த கன்வேன்ஷனில் மாதர் கவுன்ஸிலர்கள்.—இந்திய மாதர்கள் பெற்ற இன்னொருஜயம், தேர்தல் பற்றிய சட்ட விதிகளை மாற்றியதில் மாகாணச் சட்டஸபைகளும், கவுன்ஸில் ஆப் ஸ்டேட் ஸபையும் இந்தியப் பொது சட்ட ஸபையும் பொதுவாய் மாதர்கள் (வேறு விதமாக லாயக இல்லையென்று தீர்ந்தாலொழிய) இவ்வெவ்வேறு ஸபைகளுக்கு அங்கத்தினராகக் குடிகளால் தேர்ந்தெடுக்கப் பெறவோ, சர்க்காரால் நியமிக்கப் பெறவோ உரியவர்களாகின்றனர் என்பதாகத் தீர்மானிக்கலாம். ஆகையால் இனி வெவ்வேறு மாகாணச் சட்ட சபைகளில் அத்தகைய தீர்மானம் நிறைவேறுமாறு ஏற்பாடு செய்ய வேண்டியதுதான் நமது பொறுப்பு. இத்தேசத்துச் சட்ட சபைகளில் மாதர்களுடைய அமரிக்கையும் விவேகமும் வழங்க வேண்டியது அவசியம். விசேஷ முக்கியதை உள்ள விஷயங்களை ஆண்பிள்ளைக் கவுன்சிலர்கள் அலக்ஷியம் செய்துவிட்டு, அற்ப முக்யதையான விஷயங்களை வற்புறுத்துகின்றனர். இப்போது இந்தியாவிற்குப் பரம அவசியமாயுள்ளது நானா ஜனங்களும் ஒற்றுமை புணர்வு பெறுவதேயாம். இந்தியாவின் நன்மையைக் கருதி நானா வகுப்பார்கள் சேர்ந்து உழைப்பதனால்தான் ஒற்றுமை பலப்படும். பலவிதமான சீர்திருத்தங்கள் அவசிய மென்பது மாதர்களுக்கே தெரியும். அவர்கள் அச்சீர்திருத்தங்கள் நம் தினசரி வாழ்க்கையில் நிறைவேறுமாறு ஏற்பாடு செய்வார்கள். இந்திய மாதர்களுக்கு யாம் வற்புறுத்திச் சொல்வது யாதெனில், இது நல்ல தருணம், மாதர்கள் மட்டும் தம்பொறுப்பை யுணர்வாராயின் கவுன்ஸில்களில் ஏராளமான நன்மை செய்யலாம். இந்திய மாதர்களுக்கு இப்போது உரிமை கிடைத்திருக்கிறது. அவர்கள் முற்சென்று, தம் தேச ஸேவை செய்ய ஊக்கங் கொண்டிருப்பதை உலகிற்கு நிரூபணம் செய்வார்களாக.

புதுமைப் பெண்

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1. புதுமைப் பெண்ணிவள் சொற்களும் செய்கையும்
பொய்மை கொண்ட கலிக்குப் புதிதன்றிச்
சதுமறைப்படி மாந்த ரிருந்த நாள்
தன்னிலே பொது வான வழக்கமாம்
மதுரத் தேமொழி மங்கைய ருண்மைதேர்
மாதவப் பெரி யோருட னொப்புற்றே
முதுமைக் காலத்தில் வேதங்கள் பேசிய
முறைமை மாறிடக் கேடு விளைந்ததாம். (6)

2. நிமிர்ந்த நன்னடை நேர்கொண்ட பார்வையும்
நிலத்தில் யார்க்கு மஞ்சாத நெறிகளும்
திமிர்ந்த ஞானச் செருக்கு மிருப்பதால்
செம்மை மாதர் திறம்புவ தில்லையாம்
அமிழ்ந்து பேரிரு ளாமறி யாமையில்
அவல மெய்திக் கலையின்றி வாழ்வதை
உமிழ்ந்து தள்ளுதல் பெண்ணற மாகுமாம்,
உதய கன்னி யுரைப்பது கேட்டிரோ! (7)

3. உலக வாழ்க்கையின் நுட்பங்கள் தேரவும்
ஓது பற்பல நூல்வகை கற்கவும்
இலகு சீருடை நாற்றிசை நாடுகள்
யாவுஞ் சென்று புதுமை கொணர்ந்திங்கே
திலக வாணுத லார்நங்கள் பாரத
தேச மோங்க உழைத்திடல் வேண்டுமாம்
விலகி வீட்டிலோர் பொந்தில் வளர்வதை
வீரப் பெண்கள் விரைவி லொழிப்பராம் (8)

சுதேச கீதங்கள்,

(ஸ்ரீ சுப்பிரமணிய பாரதியாரியற்றியது.)

TELUGU

వేదయుగమునను, అనంతర కాలమునను నారీమణుల ప్రశంశ

[చెన్నపురి ప్రెసిడెన్సీ కాలేజి, సంస్కృత సంఘమున గౌ॥ సర్ సి. పి. రామసామయ్యర్, కే. సి. ఐ. ఇ. గారొనర్చిన యుపన్యాస సంగ్రహము.] వావిలాల వాసుదేవ శాస్త్రిచే సంగ్రహింపబడినది.

కొలది వారముల క్రిందట మీ కార్యదర్శి గారు గీర్వాణభాషా వాఙ్మయమునకు సంబంధించిన విషయము నెద్దియైన నొక దానిని గురించి యుపన్యసించుమని నన్నడిగినపుడు, కొంచెము సంకోచముతో నియ్యకొంటిని. ఏలయన ఇట్టి ప్రాచీన విషయములను జర్చించునపుడు చాల శ్రద్ధతో, నేర్పుతోడను చాలినంత ప్రమాణములను జూపవలెను. లేనియెడల మన మాటలు రిత్త ఊహలై నిరాధారములగునుగదా.

ఈమధ్య అమెరికాలో నొక పత్రికయందు వరుసగ కొన్ని వ్యాసములు ప్రచురింపబడుచుండెను. అందు, హిందూదేశపు స్త్రీలు సంఘ నియమములందేమి, ఆర్థిక రాజకీయ వ్యవహారములయందేమి, చాల హీనస్థితియందు, గౌరవహీనమైన పదవియందుంచబడియున్నారని వ్రాయబడియుండెను. ఇందు ధర్మశాస్త్రముల ననుసరించి స్త్రీలకుగల హక్కులు నాకు బాగుగ తెలియును, పైన వ్రాసిన విషయము చాల పొరబాటని స్పష్టముగ నేను చెప్పగలను. కాబట్టియే యీ విషయము నే నుపన్యసింపబూనితిని.

హిందూదేశమున, మలబారు దేశమున స్త్రీలకుగల హక్కులను పదవియు నట్లుండ, తక్కిన ప్రదేశములయందును ఆచరణలోనుండు మితాక్షర, దాయభాగ పద్ధతులననుసరించి, యీ దేశపు స్త్రీలు నేటివరకును అనుభవించుచుండు హక్కులను, నవనాగరికులమని గర్వించుచు, కేవల ఐహికము యందు మునిగియుండు విదేశ స్త్రీల హక్కులతో పోల్చిన, మన దేశపు స్త్రీలస్థితి యించుకమాత్రము, తక్కినవారికంటె హీనము కాదు. కాబట్టి ధర్మశాస్త్రము ననుసరించినంతవఱకు అమెరికా పత్రికలో వ్రాసిన విషయము పూర్తితప్పు అని నిష్ఖండితముగ చెప్పగలను.

వారి తప్పులను దిద్దవలసిన బాధ్యత నాపై గలదని నేను భావించుకుంటిని. వారు చెప్పిన మన సంఘమునందలి స్త్రీలస్థితిని, మన ప్రాచీన గ్రంథములలో వీటినిగురించి ప్రశంసించిన విషయములను, ఆయా స్త్రీల మనోబుద్ధిబలములను, తేటతెల్లముగ విభజించి, వారి వ్యాసధోరణియును, అందలి తప్పులను సవరించవలసినప్పుడు, మన ప్రాచీన గ్రంథములనుండి ఉదాహరణముల నిచ్చుచూ, అవసరమైనప్పుడు పూర్వీకులు వ్రాసిన వ్రాతల చదువుచూ బలపరచెదను. నేను ఈపనిని పూనుకొనుట, దురభిమానముతో పూర్వకాలములను గురించి కేవల స్తోత్రపాఠముగా స్తుతించుట కాదు. అప్పుడప్పుడు వాదములలో ప్రాచీన, ప్రస్తుత కాలపు స్త్రీల హెచ్చుతగ్గులను దురభిమానము కొలది నిర్ధారణ చేయుదుము. అయితే, నేను మాత్రము ప్రాచీన స్త్రీల ఔన్నత్యమును గురించి యుద్ఘాటించుచున్నాను. మాత్రమున, ఇప్పటి స్త్రీల విద్యా, సాంఘిక, జ్ఞానాభివృద్ధి మొదలగు విషయములను గురించి, తృణీకరించవలయునని నా యుద్దేశము కాదు.

ఈ విషయమున మన సాంఘికస్థితి గతులను జాగ్రత్తగా పరిశోధక దృష్టితో పరిశీలించువారు సయితము, స్త్రీల విషయమువచ్చినప్పుడు మాత్రము తాత్కాలిక పుక్కిటి పురాణములపై ఆధారపడి తేలిక దృష్టితో చూచి పొరబడుచుందురు. పాణిని సూత్రకారుడు జీవించిన కాలము నాటి భావజ్ఞానము, పవిత్రమగు సంఘస్థితి గతులను తెలుపు నిఘంటువుగను, అన్ని కాలములకు సూత్రగణములగా నుపయోగపడుటకున్నూ, ఒక మహావ్యాకరణమును రచించెను. ఆ సూత్రకారుని గ్రంథమున కనబడు 'కఠీ' బహ్వృచి ఇత్యాది పదములనుబట్టి, ఆ కాలపు స్త్రీలు వేదమునందలి 'కఠ' భాగమును పఠించినట్లున్నూ, వేదమునందలి అనేక ఋక్కులను వల్లించినట్లున్ను ప్రమాణముగ కనబడును. ఇంకను వేదములలో విధించినట్లుగా జరుపబడు అగ్నిష్టోమాది కర్మలందు పఠించు మంత్రోచ్చారణయందు, స్వరములందలి పొరబాటులను, హోతలకు వారి భార్యలు జ్ఞాపకముచేయుట కధికారము న్నట్లున్నది. దీనినిబట్టి హోతల భార్యలు అగ్నిష్టోమాది కార్యములను జాగ్రత్తతో పరిశీలించుటయే గాక వాటికి సంబంధించిన ఋక్కులను గూడ ముందుగా అధ్యయనము జేసినట్లు స్పష్టమగుచున్నది. ఈపై సంగతులను గమనించక తర్వాతి కాలములలో వ్రాసిన న్యాయశాస్త్ర కర్తలును, ఇతర గ్రంథ కర్తలును, వీరి ననుసరించి వ్రాసిన పాశ్చాత్య విద్వాంసులు, న్యాయవాదులు, వారి వ్రాతలను సందర్భానుసారము అచ్చటచ్చట ఏకొలది వాక్యములనో ఆధారపరచుకొని విపరీతపు భావముల కెడమిచ్చు సిద్ధాంతములను జేయుచువచ్చిరి. అట్టి పండితులు సహితము ఈక్రింద చెప్పబోవు సంగతులను మరచెదరు. విభీషణ పెరుమాళ్లతో శ్రీరామచంద్రులు సెలవిచ్చిన మహావాక్యములో స్త్రీల శీలమును కాపాడునది వారల సుగుణ సంపత్తిగాని కోటలు, ఇండ్లు, పరదాలు, కావని చెప్పబడెను. శకుంతల దుష్యంతమహారాజు సభకు నేతెంచుట, దమయంతి స్వయముగా దీర్ఘవాసము సల్పుట, ఉత్తర రామచరిత్రలో వర్ణింపబడిన తీరుగా వాల్మీకి ఆశ్రమమునకు తేలికగా దర్శింపవచ్చు అంతఃపుర రాచ కాంతలతీరు, ఆయా కాలములలో స్త్రీలకు స్వాభావికములను సంగతి మనము తెలుసుకొనము, నాటక ప్రదర్శనములను వీక్షించుటకేమి, దేవతాస్థలములను స్వేచ్ఛగా సందర్శించుటకేమి, స్త్రీల స్వేచ్ఛాహక్కులకు నిరోధము ప్రారంభమైన మహాభారత కాలమునందున్న—ఘోషా నిర్బంధము లేకుండ, బురఖాలతో నిమిత్తము లేకయే సంపూర్ణ స్వేచ్ఛ ననుభవించెడివారను నది మన వాఙ్మయము నెరుగు విద్యార్థులకు తెలిసి, యొప్పుకొనిన సంగతులే. హైందవ పరిజ్ఞానమును పరిశీలించునట్టియు, మన సాంఘిక పద్ధతుల గుణదోషములను నిర్భయముగ విమర్శించు సర్ మానియరు విలియమ్సు (Sir Monier Villiams) గారు అభిప్రాయము వినుడు: శ్రీమద్రామాయణమునందలి కైక, కౌసల్య, మండోదరులున్ను, ద్రౌపతి, దమయంతులున్ను, గ్రీసు దేశపు కథానాయికలలో అగ్రగణ్యరాలుగా పొగడబడిన పెనిలోపీ కంటె, ఎన్ని రెట్లు ఎక్కువగా వారివారి చరిత్రలను జదివినప్పుడెల్లను మనకు ప్రేమ, గౌరవము ఆనందము కలుగునట. ఇంకను దొరగారు చెప్పినదేమన; భర్త అంధత్వము కారణముగా మహాపతివ్రతలలో శ్రేష్ఠురాలుగా గాంధారీదేవిని జూపుచూ

కన్నులకుగంతలేకుండ ఎచ్చటను సచరించలేదను సంగతి వింతగలిగింపక మానదని సూచించిరి.

వేదయుగమునందలి స్త్రీలు తాము ఆర్యసంతతివారమనియు, ఆకాలపు సంఘ జీవితమునందలి ఆచారములన్నిటిలో స్వేచ్ఛతో బాల్గొంటిమని గర్వముతో చెప్పుకొనుటయేగాక ఇంతకంటె గొప్ప విషయమగు, కొన్ని ఋక్కులను రచించుటయందున్న సహాయము చేసి ఋగ్వేద సంహితలందు, అధిష్ఠాన దేవతల పేరున్న, రచించినవారి నామములను అచ్చటచ్చట కానవచ్చును. అందువలననే, ఋగ్వేద అయిదవ అష్టకమందు, అత్రి మహాముని సంతతియందుద్భవించిన విశ్వవరయను నామె ఒక ఋక్కు రచించినట్లుగలదు. అట్టి రచనాశక్తి అగస్త్యులవారి భార్యయగు, ప్రఖ్యాతిపొందిన లోపాముద్రకున్న గలదు. శ్రీమద్రామాయణమునందు విశేషముగా లోపాముద్ర చరిత్ర చెప్పబడెను. దానినిబట్టి ఆమె చాలా జ్ఞాన సంపత్తితోగూడిన మహాయిల్లాలుగా నిదర్శనము. 179-వ 'రతి' లోపా ముద్రరచించినది. తర్వాత కాలములలో స్పేడిన వేదాంత శాస్త్రమునకు నాధారభూతమయిన మఱియొక ఋక్కును అంబరీషుని (Ambarisha) కుమార్తె రచించినట్లు చెప్పుదురు. దేవతా రాధన సంబంధమైన మంత్రములను రచించుట, వల్లించుటయేగాక, హిందూ దేశపు స్త్రీలు అతిసూక్ష్మతరమైన తత్త్వ రహస్యములను గుర్తెఱిగి, విశేష మేధావితో విచారణ సల్పి సిద్ధాంతీకరించినట్లుగా బృహదారణ్యకములోగల మైత్రేయి చరిత్రవలన వారి గొప్పతనము తెలియవచ్చును.

ప్రాచీన కాలమును విడిచి, బౌద్ధయుగమునందలి స్త్రీల సంగతి విచారించెదము. మొదటనుండియు బౌద్ధమత సాంప్రదాయము, తత్త్వము స్త్రీ విద్యకును, ఔన్నత్యమునకును సహకారిగానుండెను. బౌద్ధ స్త్రీలకు సన్యాసగృహములలో ప్రవేశముగలదు. వారిలో పెక్కుమంది విశేషజ్ఞానము బొంది, ఇతర దేశములకు బౌద్ధమత బోధకులుగాను ప్రచారకులుగా యాత్రలకు వెళ్లెడివారు. అశోక మహాచక్రవర్తిసమీప బంధువురాలు, సంగమిత, లంకాద్వీపమునకు వెళ్లినట్లున్నూ, అచ్చోట తత్త్వవిచారణకుగాను ప్రత్యేక పాఠశాల నెలకొల్పి లంకాద్వీప స్త్రీలను అనేక శాస్త్రములయందు ప్రవీణలుగా జేసినట్లు తెలియుచున్నది. సంగమితయొక్క జీవితచర్య చాలా వ్యాప్తిగలదు. ఇదే విధముగా మండనమిశ్రుని భార్యయగు భామతి చరిత్రకు వ్యాప్తిలేదు. మండన మిశ్రునితోగలిగిన వాదమునందు శ్రీ శంకరులు ఓడింపబడినట్లయిన, తాను మండనమిశ్రుని శిష్యుడగుదునని శంకర ప్రతిజ్ఞ గలదు. అతీరుగనే మండనమిశ్రులు శంకరులచే నోడింపబడు నెడల గృహస్థాశ్రమము వదలి శ్రీ శంకరుని శిష్యుడగుదు నని మండనమిశ్రుడు ప్రతిజ్ఞచేసెను. వారిరువురికి జరిగిన గొప్పజ్ఞానవాదమునకు, ఎట్టి సందేహములేకుండ, ఉభయవాదులు సమ్మతించి ఆమెను మధ్యవర్తిగను, పరీక్ష నిర్ణయాధికారిగను ఏర్పరచుకొనిరి. ఇదియే ఆమెయందుగల గౌరవమును చాటుచున్నది. వాదప్రతివాదములు తీవ్రముగ జరిపి, ముగించినతర్వాత ఆమె పెనిమిటి ఓడినట్లుగా భామతి తీర్పుచెప్పెను. వెంటనే తన ప్రతిజ్ఞానుసారము ఆమె భర్త గృహస్థాశ్రమము వదలి, శంకరుని శిష్యుడయ్యె. భామతియున్న పెనిమిటిననుసరించె శ్రీ సరస్వతీదేవి అపరావతారమని భామతినిగురించిన గాథ ఒకటి కలదు. అది యెట్లున్న శంకరుల దిగ్విజయములకు భామతి ఎక్కువ సహాయకురాలని చాలవరకు స్పష్టము. శ్రీ భాస్కరాచార్యుల కుమార్తె, లీలావతి చరిత్ర, హిందూదేశపు విద్యార్థులందరికి బాగా తెలియును, ఆమెకు బాల్యమునందే వైధవ్యావస్థకలుగుటచే, అప్పటినుండి, ఆమెను తండ్రి తర్క, గణితశాస్త్రములందు ఉత్తీర్ణురాలుగా నొనర్చెను. నేటి వరకు ఆమెయందుగల గౌరవమునకు కారణమయిన 'లీలావతి' యను గణితశాస్త్రము, ఈమె రచించినది. ఈగ్రంథమువలన ఆమె అద్భుత శక్తిగానవచ్చును.

ఖగోళశాస్త్ర మహాపండితుడు, వరాహమిహిరుడు, 'ఖానా' యను స్త్రీవద్ద శిష్యుడుగానుండి యభ్యసించెను. ఆమె ఆశాస్త్రము లంకా నగరములో నొకబ్రాహ్మణునివలన ప్రథమ నక్షత్రములను గ్రహించి, పిమ్మట శాస్త్రరూపముగా వృద్ధిజేసినట్లు కనబడును. ఆశాస్త్ర పరిశోధనలను పూర్తిగావించినపిదప, వారిరువురికి దాంపత్యముచేకూరెను. అప్పటినుండి వారిద్దరు వరాహుని యింటిలోనుండి, విక్రమార్కుని ఆస్థానములో నవరత్నములలో నొకరుగా ప్రఖ్యాతివహించిరి. 'ఖానా' కుగల ఖగోళ పరిజ్ఞానమును గురించిన అనేక కథలు వ్యాప్తిలోగలవు. విక్రమార్కుడు ఒకనాటి సాయంసమయమున ఆకాశమునందుగల నక్షత్ర సంఖ్యను తెలుసుకొనగోరెను. ఈప్రశ్నకు ఆయన ఆస్థాన దైవజ్ఞుడగు వరాహుడు జంకెను. అయితే, ఆయన కోడలు సరియగు జవాబు వెంటనే యిచ్చిపంపెను. రాజు ఆశ్చర్యపడి, ఏవిధానముచే ప్రశ్నకు జవాబువచ్చెనో తెలుసుకొనగోరెను. అప్పుడు వరాహుడు తన కోడలును గురించిన వృత్తాంతముచెప్పగా, విక్రమార్కుడు తన దర్బారులో ఆమెను పదియవ రత్నముగా గౌరవించెను. భోజరాజు కాలమున ఇద్దరు స్త్రీలు కవిత్వముచెప్పుసామర్థ్యము కలిగి ఖ్యాతి వహించిరి. అందులోనొకరు కుమ్మరి వంశమునకు జెందినది. రెండవ యామె భర్త అడవులగాసెడు చిన్ననౌకరియని మాత్రము తెలియవచ్చును. వీటినిబట్టిజూడగా, పాండిత్యము, జ్ఞానాభివృద్ధి ఒక ప్రత్యేకజాతి, సంఘముల సర్వస్వముకాదని రూఢిబడును. మహాభారతమునందలి శ్వేతనరాజు కుమార్తెయగు, 'సుభ' తనతో సరి సమాన పాండిత్యముగల పురుషుడు దొరకనందున, బ్రహ్మచారిణిగా నుండెను. స్కాంధపురాణమునందలి ఒక కథలో దూర్వాసమహాముని శిష్యురాలుగా అనేక శాస్త్రములయందు పాండిత్యము సంపాదించిన 'మలయావతి' యను నామె చరిత్రగలదు. వ్యాకరణవేత్తయని బరగు 'మలయావతి'యను నామె శాలివాహన చక్రవర్తియొక్క రాణి. కథా సరిత్సాగరములో అనంత దేవరాజు భార్యయగు సూర్యావతి నిగుడించిన అనేక విద్యా కౌశల్యమును వినుదుము. భక్తివిజయములో చెప్పబడిన స్త్రీలు కవిత్వమునందేగాక, రసాయన, ఖగోళలోహ శాస్త్రములందు అసమాన పాండిత్యము గలవారు.

మధ్యయుగములందున్నూ, ఇరువురు స్త్రీలు విశేషజ్ఞాన విజ్ఞానములతో వన్నెకెక్కిరి. గత 14-వ శతాబ్దకాలమున, నరశింక ప్రభువు మనుమరాలగు 'లక్ష్మీదేవి' వ్రాసిన 'వివాదచంద్ర'యను న్యాయగ్రంథమిప్పటికిన్ని మిథిలాదేశమున ప్రమాణగ్రంథముగ నాదరింపబడుచున్నది. దానినిబట్టి చూడ, హిందూదేశమునందలి ఇతర భాగముల స్త్రీలకంటె, మిథిలాదేశపు స్త్రీలకు హెచ్చుహక్కులు ఎందువలన కలిగెనో సులభముగా బోధపడును. హిందూదేశమున, చెన్నపురి రాజధానియందు సహితము, అనేకమందికి న్యాయ ప్రమాణ సిద్ధాంతముగా బరగు 'మితాక్షర' సూత్రములకు 'బాలాంభట్టు' యను వ్యాఖ్యానముగలదు. ఈపై గ్రంథము 17-వ శతాబ్దాంతరమున నున్న 'లక్ష్మీదేవియను మరియొక స్త్రీ రత్నముచే రచింపబడెను.

18-వ శతాబ్దము తర్వాత, భాషా పరిజ్ఞానమందు తత్త్వశాస్త్రమునందు విశేష ప్రతిభ చూపిన స్త్రీల చరిత్రలుగానబడవు, అయినప్పటికి, అహల్యబాయివంటి అనేక మహారాణుల శాశ్వత కీర్తి,

ఇప్పటికిని పరపురాని పేరు ప్రతిష్ఠలతో విశేషజయప్రదముగా రాజ్యములు పరిపాలించినట్టి నారీమణులు పెక్కు దృష్టాంతములుగలవు. కాలవ్యవధిలేమిచే మొగలాయి దర్బారునందలి స్త్రీల పాండిత్యము, సామర్థ్యమును గురించి కొంచెముగా సూచించెదను. వారి ఆచారప్రకారము 'ఘోషా' లోనున్నను, వారిస్త్రీలు అనేక శాస్త్రములందు, చిత్రకళలందును ప్రవీణత సంపాదించిరి. ఒక రాచకన్య గుఱ్ఱపు సవారియందును, అశ్వములకు సంబంధించిన విశేష చమత్కృతులను తెలిసిన నేర్పరియని వింటిమి. ఔరంగజేబు పాదుషా కుమార్తె గొప్ప విద్వాంసురాలనియు, కవీశ్వరురాలు కవిత్వమునందు మిక్కిలి అభిరుచి అభ్యాసము, ముసల్మానుల నాగరికతాయి, సామ్రాజ్య నవాబులకును అనుశ్రుతముగా వచ్చుచుండెను. మనదేశ చరిత్ర ప్రారంభమునుండి, ఇంతకు పూర్వము వరకు, ఆడపిల్లలకు శిక్షాబుద్ధులతో తగిన విద్యావిధానము విధాయకముగ గలుపవలెనని మన శాస్త్రములు ఘోషించుచుండెను.

భారతమునందలి ద్రౌపదీ సత్యభామల సంవాదమునుబట్టి, స్త్రీవిద్యయనగా కేవలము అలంకార భూషణముగా శాస్త్ర పఠనమే కాదు; నిత్యకృత్య జీవితమునకు సంబంధించిన ఏయే విషయములను బోధచేయవలెనో సూచించును. గృహిణి యొక్క బాధ్యతయింటిలోని జమ ననుసరించి మితముగా వ్యయపరచుటయు, ఆదాయవ్యయ పట్టీలను నేర్పుతో తయారుచేయుట, భావికాలమునవచ్చు అసాధారణముగు ఖర్చులను ముందుగ వాటిని సహితము అవసరమైనప్పుడు చక్కబెట్టునేర్పు మొదలగునవికూడా ముఖ్యములుగా నెంచవలెను.

ఈపై విషయములనుబట్టి మనకు ఏమి బోధపడగలదు? ఆర్య స్త్రీలకు ఏ విద్యలు నేర్చుకొనుటకు అభ్యంతరములులేవనియు, వారలలో సకల విద్యా పారంగతులు, నీతిశాస్త్ర కోవిదులు, సాంగోపాంగముగ అధ్యయనవేత్తలు మత బోధకులు, శాస్త్రకారులు, యోగాభ్యాసకులు తదితర వైదికకర్మ నిష్ఠావేత్తలుగలరని స్పష్టమగుచున్నది. ఇంతియేగాదు. దర్బారులందు రాజ సన్మానమునుబొందిరి; న్యాయశాస్త్రమునందు ముఖ్యప్రమాణ గ్రంథములనువ్రాసిరి; రథసారథులు; యోధులు; కవీశ్వరులు; రాజ్యాంగ సభల సభ్యులున్ను గలరు.

వృత్తాంతములు: వ్యాఖ్యలు

"భారతమహిళా సమాజము"యొక్క వార్షికోత్సవము, గడచిన మాసమున అడయారులో జరిగెను. సమాజ కార్యదర్శులు చాలమంది వచ్చియుండిరి. మరియు చెన్నపురి నారీమణులును వచ్చియుండిరి. సమాజ ఉపాధ్యక్షులు శ్రీమతి డొరొథీ జినరాజదాస గారు అగ్రాసనము వహించిరి. గత సంవత్సరపు వార్షిక నివేదిక (రిపోర్టు)ను శ్రీమతి మార్గరెట్ కజిన్స్ అమ్మగారు చదివిరి. సమాజము పరమున గడచిన సంవత్సరమున జరుపబడిన కార్యములుచాల విస్తారముగనుండెను. రాజకీయ విషయము, సంఘ సంస్కారము, విద్యావిషయము, శిశు ఆరోగ్యము, పారమార్థికము—ఇన్ని విధములుగ పనిజరిగెను. శిశు క్షేమారోగ్య సంబంధమగు పనివ్యాపించి వృద్ధియగుచున్నది. చెన్నపురికి వెలుపల గ్రామములలో పట్టణములలో శిశు స్వాగతాలయములు స్థాపించబడి చాల ఉపయోగకరముగ పనిచేయుచున్నయవి.

సమావేశమున నాలుగు తీర్మానములు ప్రతిపాదింపబడెను:—

(1) విద్య, ప్రతిబాలునకును, బాలికకు స్వతస్సిద్ధమగు హక్కు కావున భారతదేశమున, ఎల్లయెడలను నిర్బంధ ధర్మ విద్యను స్థాపించుటకు తగినయేర్పాట్లుచేయుటయు మరియు, విద్యార్థులకు, వారివారి మతానుసారముగ మత విషయిక బోధచేయుటకు ఏర్పాట్లుచేయుటయు కేవలము అవశ్యమని యీ సభవారు కోరుచున్నారు.

(2) బాలురకుగాని, బాలికలకుగాని బాల్య వివాహములు చాల తప్పని స్పష్టముగ అభిప్రాయమును తెలుపుచు బాలికలకు పదునారు సంవత్సరములకులోపల గర్భాధానము చేయనేకూడదనియును ఈ సభ అభిప్రాయము.

(3) మేజర్—జనరల్ సిమ్మన్స్‌గారు మంత్రసానుల, దాదుల రిజిస్ట్రేషన్ బిల్లును తయారుచేసి శాసన సభలో ప్రవేశపెట్టినందులకు వారికి ఈ సమాజము తమ కృతజ్ఞతా పూర్వక వందనములను అర్పించుచున్నయది. ఈ బిల్లు శాసన సభలో అంగీకరించబడి చట్టమాయెను, దీనిద్వారా ఇండియాలో, బాలెంతలకును. సామాన్యముగ ప్రసవించువారలకు చాలక్షేమము సమకూరును. ఇండియాలో ఇదియే యిట్టి విషయమగు ప్రథమచట్టము.

(4) శ్రీమతి విూ నాకమ్మకు (మహోదేవశాస్త్రి సతీమణి) ప్రాప్తించిన అనివార్య దుఃఖమున ఆమెయెడ పరితాపమును తెల్పుచు, ఆమెగారు ఇదివఱకును సమాజమునకు చేసిన గొప్ప సహాయమునకు ఆమెను వందనములను తెల్పుచున్నారు.

ఈ సమావేశమున, శ్రీమతి పార్వతి అమ్మాళ్—(చంద్రశేఖరయ్యరు సతీమణి) శ్రీమతి సావిత్రి అమ్మాళ్ గారును అద్భుతములగు ఉపన్యాసములనిచ్చిరి. శ్రీమతి సావిత్రి, తాను జెయిలుకు అప్పుడప్పుడు పోయి యచ్చట స్త్రీ ఖైదీలకు సహాయముచేయుచుండు పనినిగురించి చెప్పిరి.

సమావేశము ముగియగనే అందరును మఱ్ఱిచెట్టుక్రిందికి వెళ్లి అచ్చట ఉపహార గోష్ఠిజరిగెను.

సర్వజనాంగ స్త్రీ హక్కుల సమ్మేళనము

ఈ మాసాంతమున ఐరోపాలో ఫరాసుదేశపు రాజధానియగు ప్యారిసు నగరమున ఈ గొప్పసభ జరుగబోవుచున్నది. ఈ సభకు ఆర్గురు భారతీయ నారీమణులు పోవుచున్నారని వినుటకుచాల సంతసించుచున్నాము, వారు,

మిసెస్	సుబ్బారాయుడు,	డాక్టర్	ముత్తులక్ష్మి
,,	స్వామినాథన్	మిసెస్	సేన్
,,	లక్ష్మీపతి	,,	ఆనందరావు

వీరుగాక ఇండియా ప్రతినిధిగ, మద్రాసు ట్రెయినింగ్ కాలేజి ఉపాధ్యాయినీయగు మిస్ బ్యాకీగారును వెళ్లుచున్నారు.

ఈ సమావేశము సర్వజనాంగ మహాసభ. ఇందు భారత దేశము పరమున ఇందరు పోవుట చాలశుభసూచకము. మేముచాల సంతసించుచున్నాము.

క్రొత్తశాసన సభలలో స్త్రీసభ్యులు

భారతీయస్త్రీలకు మరియొక క్రొత్తజయము లాభించినది. శాసన సభలకు సభ్యులను ఎన్నుకొనుటకు నియమించుటకును అములులోనుందు నిబంధనలు క్రొత్తగ సవరింపబడినవి. అఖిల భారతీయ కేంద్ర

శాసనసభలకు, అస్సెంబ్లీవారుగాని, కౌన్సిల్ ఆఫ్ స్టేటువారుగాని, ఆ యారాష్ట్రీయ శాసనసభవారుగాని, తీర్మానమును అంగీకరించి, ఆయారాష్ట్రములలో ఇతర కారణములవలన అనర్హులుకాని స్త్రీలు ఎల్లరుగాని, లేక కొన్నికొన్ని తెగల స్త్రీలుగాని శాసన సభలలో సభ్యులు అగుటకు అర్హులు, అని తీర్మానించవచ్చును. అని నిబంధనలు సవరించబడెను.

స్త్రీలు శాసన సభలలో ప్రవేశించుట చాల అవశ్యమని మా అభిప్రాయము.

ఆయారాష్ట్రములలో స్త్రీలు శాసనసభ సభ్యులగుటకు అర్హులు అని ఆయారాష్ట్రీయ శాసన సభలలో తీర్మానములను ప్రతిపాదించి అతి శీఘ్రముగ అంగీకరించి అమలులోకి తెచ్చునట్లుచేయుట ఇక ముందు చేయవలసినపని. ప్రస్తుతము పురుషసభ్యులు, ముఖ్యముకాని విషయములకు చాల ప్రాముఖ్యతయిచ్చుటయు, యథార్థముగ చాల ముఖ్యమగు విషయములను ఉపేక్షచేయుటయు కానవచ్చుచున్నది. దీనినిసవరించి త్రాసు సరిగ తూగునట్లు చేయుటకు స్త్రీలు ఈ దేశపు శాసన సభలలోనుండుట యావశ్యకము.

ఇక్కాలమున ఇండియాలో చాల ముఖ్యముగ అవసరముగనుండునది ఐకమత్యము. అన్ని తెగలవారును కలిసి సమష్టిదేశక్షేమము కొఱకు పాటుపడుటవలన అట్టి యైకమత్యము పూర్ణముగ సమకూరును.

జనులయొక్క దినదిన జీవితమున నెన్నియో సంస్కారములు కావలసియున్నవని స్త్రీల సముదాయ అభిప్రాయము. స్త్రీలకు అవకాశముండినచో, వానిని ఘనికతో పట్టుపట్టిసాధింతురు, కావున ఇపుడు స్త్రీలకు దేశసేవచేయుటకు లభించిన యీ నూతన అవకాశమును ఉపేక్షచేయక, దాని ప్రాముఖ్యతను గమనించి పట్టుదలతో పనిచేయవలెనని మా ఆశయము, స్త్రీలు తమ జవాబ్దారిని తెలిసికొని, భారమును వహించు నెడల, శాసన సభలలో స్త్రీలు చాలగొప్ప ఉపకారమును చేయగలుగుదురు. భారతీయ స్త్రీలకు ఈ హక్కు లభించినది. ఇంత ఉపయోగకరమగు సీమార్గమున స్త్రీలు సేవచేయుటకు ఉత్సాహముతో నిండియుండుటను లోకమునకు వెల్లడిచేయుదురుగాక.

వ్యభిచార గృహములను తొలగించుట

“మద్రాసు విజిలెన్సులీగు” (చెన్నపురి హెచ్చరిక సమాజము) పరమున చెన్నపురిలో నొక గొప్ప బహిరంగసభ జరిగెను. ఆసభ ఉద్దేశ్యమేమనగా, వ్యభిచార గృహములను, మరియు వ్యభిచారవృత్తికై స్త్రీలను ప్రోత్సహించు వ్యాపారమును తొలగించుటయు, ఈ వలల నుండి రక్షింపబడిన కన్యలకును, యువతులకును, శరణాలయములను స్థాపించుటయే.

రైట్. ఆనరబిల్, వి. ఎస్. శ్రీనివాస శాస్త్రిగారు అగ్రాసనము వహించిరి. ఈ నగరమున జనుల జీవితమునందుగల అనీతిని సంస్కరించుట యావశ్యకమని మహా జనుల సముదాయ అభిప్రాయమును స్పష్టముగ తెలుపుటయైనని వారు నొక్కి చెప్పిరి. ఇవ్విషయమున సభవారు తమ ఆమోదమును తెలిపి కృషిచేయవలెననియును వారు కోరిరి.

డాక్టరు లక్ష్మణస్వామి మొదలియారు ఈ క్రింది తీర్మానమును ప్రతిపాదించిరి:—

“ఈ కొన్నాళ్లలోను, చెన్నపురి నగరమునను, వ్యభిచారవృత్తికై స్త్రీలయు, కన్యలయు వ్యాపారము అతివేగముగ వ్యాపించి వృద్ధియగుచుండుటచేతను, వ్యభిచార గృహములు, జనుల ఆరోగ్యమునకును నీతికిని గొప్ప అపాయముగ ఏర్పడుచుండుటవలనను, వ్యభిచార గృహములను, యువతులయు కన్యలయు వ్యాపారమును, రద్దుచేయుటకై చట్టమును జారీచేయించవలెనని గవర్నమెంటు వారిని యీ సభవారు మిక్కిలిగ కోరుచున్నారు.”

వ్యభిచార గృహముల నన్నింటిని యితర నివాసములకు దూరముగ నొకచోట చేర్చుటద్వారా, యీ దుర్వృత్తిని కొంతవఱకు తగ్గించవచ్చునని కొందరు తలచుచున్నారుగాని, దానివలన నీతి విషయముననే గాని, ఆరోగ్య విషయముననేగాని మునుపటికంటెను ఎక్కువ అపాయమె గలుగునని వారునొక్కి చెప్పిరి. మరియు నాగరికముగల దేశములన్నింటిలోను వ్యభిచారవృత్తిని విచారణలోనుంచుట ద్వారా హద్దులోనుంచుటయను పద్ధతి నిరాకరించబడెను. ఇండియాలోకూడ నెక్కడనేగాని అట్టి యేర్పాటును ఆమోదించు చట్టములు పుట్టకయుండునట్లు హెచ్చరికతో నుండవలెను.

శ్రీమతి డొరొతీ జినరాజదాస అమ్మగారు ఈ దిగువ గనబడు తీర్మానమును ప్రతిపాదించిరి:—

“యువతులను కన్యలను, వ్యభిచారవృత్తినుండి తప్పించుటకును, వ్యభిచారగృహములను, ఆవృత్తికై యువతులయు కన్యలయు వ్యాపారమును, ఆపుటకును జారీచేయబడు ఏచట్టమునేగాని సార్థకముగ చేయుటకును, దుర్వృత్తినుండి తప్పించిన యువతులను కన్యలను తగిన నిబంధనల ప్రకారము, సంరక్షించి, వారలకు జీవితోపాయములను నేర్పి తరిబీతుచేయుటకు, చెన్నరాజధానిలో హిందూ, ముసల్మాన్ యువతులకు అనాథ శరణాలయములు కేవలము అవశ్యములు కావున, గవర్నమెంటువారు అట్టి శరణాలయములను స్థాపించుటకు తగిన యేర్పాట్లు వెంటనే చేయవలెనని యీ సభవారు కోరుచున్నారు—”

పై తీర్మానమును ప్రతిపాదించుటలో ఇప్పటికే వ్యభిచార గృహములనుండి తప్పించిన చిన్నకన్యలకై యొక శరణాలయము తక్షణమే స్థాపించవలెనని చెప్పిరి.

సమాజపు అధ్యక్షుడు ఆర్చిడీకన్ లాస్చీగారు కర్తవ్యమునుగూర్చి చర్చించి చర్చను ఉపసంహారము చేసిరి. అనంతరము తీర్మానములు బహిరంగసభలో అంగీకరింపబడెను.

చెన్నపురమున బహుకాలముగ వేశ్యలును వ్యభిచారమును ఉండినను ఇప్పుడున్నంత అచ్చుకట్టుగ వ్యభిచారగృహములు, యువతుల కన్యల వ్యాపారమును ఇటీవలనే ప్రారంభమాయెను. దీనిని ఆపుటకే యీ విజిలెన్సులీగు పుట్టినది.

ఇపుడుండు మిక్కిలి ఘోరమగుస్థితియేమన, ఈ వ్యభిచారగృహములలో, చిన్నకన్యలు, తొమ్మిది పది సంవత్సరముల వయసులోపల వారు, ముందుముందు వ్యభిచారవృత్తికై పెంచబడుచున్నారు. ఏమియు తెలియని చిన్నపిల్లలు కొందరు వారియిండ్లలోనుండి మోసవిధముగ పిలుచుకొని పోబడి, యీ వేశ్యాగృహములలో ప్రవేశపెట్టినవారిని మేము స్వయముగ కనుక్కొనియున్నాము. ఏమియు ఎఱుగని నిరాధారమైన చిన్నపిల్లలను ఇట్లు దుర్వృత్తిలో ప్రవేశపెట్టుటకంటె ఘోరమగు పాపము వేరులేదు. అట్టి ఘోరస్థితిని ఎఱిగిన స్త్రీగాని, పురుషుడుగాని దీనిని సహించునా? సవరించక ఒక్క నిమిషమైనను ఊరక యుండ నొప్పునా?

కాబట్టి చెన్నపురము, బొంబై, కలకత్తా నగరములలో పనిచేయుచుండు “విజిలెన్సు లీగు”నకు మేము మా శక్తికొలది తోడ్పడుటకు సిద్ధముగ నున్నాము.